The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

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DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8½ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—8½ A. M. On Festivals and Fasts, a second Service at 5 P. M.

ST. MARY'S CHURCH, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

	AUGUST.
24	St. Bartholomew the Apostle.
26	Twelfth Sunday after Trinity.
	SEPTEMBER.
2	Thirteenth Sunday after Trinity.
9	Fourteenth Sunday after Trinity.
16	Fifteenth Sunday after Trinity.
19	Ember Day.
21	St. Matthew, Apostle. Ember Day.
22	Ember Day.
23	Sixteenth Sunday after Trinity.
29	St. Michael and All Angels.
30	Seventeenth Sunday after Trinity.

THE CHURCH AT HOME.

New York.—"*Report on Church Building Society*," is the *literal* title of the embodied opinions of the Rev. Dr. Coit, and the Rev. Messrs. Davenport and Mulchahey, on the expediency of forming a Church Building Society co-extensive with the Convocation of Northern New York, at a meeting of which, held at Christ Church, Troy, in the month of March, they were appointed a Committee on this subject. The subject matter of report is necessarily of interest to all our dioceses. It is introduced with this premise:—

> It has already become a matter of experience, that in some way, either as individual pastors, or as a Convocation, we must do something beside our missionary work, properly so called, to aid in erecting churches within our bounds. Cases have occurred, once and again, and are multiplying with every meeting of convocation, where very earnest solicitations have been made for help, either to secure possession for the Church of some building already existing—to obtain a church site—to repair, rebuild or erect a new and suitable house of worship for a feeble parish, in reply to which the Convocation has been anxious to promise aid, but could not do it without diverting from the object for which they were collected the funds already in hand. We have thus been compelled to do indirectly what we could not do directly, the doing of which moreover is at once a proof of the necessity of doing something constantly, and of the readiness of the churches to do whatever is demanded by the needs of our brethren.

Regarded in the light of duty, and in reference to provision for the future as well as present, it is thus treated:—

> In seeking for "Christ's sheep that are dispersed abroad, and for his children that are in the midst of this naughty world, that they may be saved through Christ forever, it has been the conviction of this body, a conviction most fully sanctioned by our Right Rev. Fathers, who have presided over our deliberations, and confirmed by all our experience, that we are bound not only to look up those members of our own communion, or of our Mother Church, that the providence of God has scattered through our bounds, but also to gather many more of the sheep of Christ "that are not of this fold, that there may be one fold and one shepherd." It is not only to conserve what is scattered and likely to be lost, to "strengthen what remains," and "to build the old waste places," but to go into the wilderness and cry, "Prepare ye the way of the Lord, make straight in the desert a highway for our God," and from the midst of a growing indifference to the essential principles of the Gospel, and the on-coming tide of infidelity and deadly error, to gather the elect of God against the tribulations that are to come on the earth, that in our humble way we have come to the help of the missionary Convocation of the Diocese, and given our co-operation in a part of their work.

This as to the countenance and aid to be extended to struggling parishes:—

> It is, however, only taking another step in the same direction to offer aid to young and struggling parishes, or even to places where no parish has yet been organized, for the erection of churches and chapels. Two of our most flourishing missionary stations are indebted for much of their success to the countenance and aid given by proprietary chapels furnished by wealthy Church men interested in the missions; and in many other localities equally successful missions might be established, where there is not the wealth or the disposition to provide these accommodations, if some aid could be relied upon from another source. There are many spots where no better expenditure of money for the prosperity of the Church could be made than by the erection without asking aid from the people of a commodious chapel fitted both for a school and religious services, in which the missionary could carry on his work in teaching both young and old, and establish among the pupils the system of our Church on a firm basis. An illustration of this may be found in the history of a fund given by a noble Churchwoman of another diocese for the express object of erecting churches. A church was built in the midst of a wealthy settlement of Friends. The services were established, and attracted attention and awakened an interest, till the people, unsolicited, came forward and rendered help in fencing and grading the church-yard, and ultimately contributed nearly or quite enough to replace the cost of the building, which sum was again used in another destitute section for erecting another church. Your committee believe that similar expenditures in other places might be followed by similar results.

What follows has found abundant illustrations in the history of the Church in this country:—

> One of the earliest fruits of an awakened interest in the Church, is a desire for a place where her beautiful and seemly worship may be duly offered without the distracting influences of incongruous and offensive associations. Those whom the missionary's voice has attracted into the parlour, the school house, the court room, or the public hall, soon ask for a church in which they may worship God in a suitable manner. They ask for it, not only for themselves, but for the sake of others. They constantly meet with those who are ready to attend the services of the Church, but do not like the place where they are held. Accustomed to some house of worship of greater or less convenience and attractiveness, they are not willing to leave it for an inferior place, or their liking for the Church is as yet too feeble to overcome their natural aversion to an inconvenient or ill furnished place of meeting. The missionary thus finds himself cramped in all his movements for want of a church, and among his earliest objects is to commence the building of one. But to whom shall he turn for help? The few earnest men who cling about him do not see where help is to come from; they are ready to contribute to what seems the extent of their ability, but the amount falls short of what is needed; in a new and untried matter all are timid; they can reach a certain point, but till a point beyond is gained they cannot prudently make even a beginning. They can provide, it may be, one half or three-fourths of what is absolutely necessary even for the smallest amount of accommodation, but they know not whence the remainder shall be secured.

Trinity Church obtains credit in this Report for being a "munificent nursing mother," but it is prudently suggested that there is some point of limitation even in the most extensive means, some clog imposed by awaiting even on the most ready and zealous desire to afford needful support, and that the presenter of any application will find claims "just as pressing and as important as his, sufficient, if supplied according to their wants, to exhaust all its available funds." The Committee do not look at a Church Building Society solely with reference to the amount of money to be raised directly through its agency, but quote the words of the Bishop of Oxford, as to the resultant influences such a society must exert, wherever wealthy and vigorous:—

> The building of churches is not to be looked at like many other of the Church's works of mercy, great in themselves, but which exhaust themselves as it were in themselves; which minister to the relief of the sick, which minister to the wants of humanity, and which having done that, their own special duty, do no more. Church building, on the contrary, is like the manufacture of machines themselves productive of other works, because the erection of a new church, we find from experience, almost necessarily produces new schools and new schoolmasters to teach the children of the parish. It brings with it all those other assistances for the religious and temporal welfare of the Christian poor, which spring up wherever there is a fixed and settled ministry. It contains within it a seminal principle of good of a diversifying kind, multiplying in individual instances, and is not confined to its own direct, single, and specific work.

Then as to economy:—

> The influence which a church building society or committee may exert on the *character* of the churches erected through their aid, furnishes a strong reason for the organization of such a committee. Where the attempt is made to erect a church without the advice or superintendence of an architect, great and lamentable mistakes are often made involving a profitless or even wasteful outlay of means, and establishing and perpetuating violations of good taste or ecclesiological propriety, that to say the least might as well be avoided. In these cases, a little advice even from non-professional experience would often be of great service, and serious losses and mistakes might be avoided if conformity to certain rules were made the condition of a grant for aid. Without here entering into detail, it is enough, your committee think, to suggest that by the adoption of some high-toned and at the same time generous principles of action, in reference to the style, finish and arrangement of churches aided—if it was made a condition of such aid, that they should be built without debt—that the sittings should be in whole or in part free—or that the pews should not be sold or permanently leased—much might be done toward improving the character as well as increasing the number of church edifices and freeing them from many prevalent evils as to their tenure and management. That a great deal can be accomplished in this direction is evident from the history of the English society to which we would again refer. Their rules require, for example, that all the plans for building and managing the churches which they aid shall be submitted to the society's committee, who, with the advice of a body of consulting architects, giving their services, revise and pass upon all matters thus submitted to them. They also prepare broad sheets containing plans for small churches and for the furniture of the same, and publish papers, giving practical and practicable instructions for heating and ventilation, which must prove salutary helps to building committees in their work, and although no committee of this Convocation might venture on any such arrangements, they might exert an influence of a very valuable character.

Having set forth all the prominent considerations in favour of such a society as that contemplated, the Committee unanimously recommend its organization.

New Jersey.—*Consecration of Calvary Church, Summit.*—This little House of Prayer owes its erection to the indefatigable exertions and Christian devotedness of the Rev. Thomas Cook, who is engaged in the missionary work of the Church in New York and the neighbourhood: but taking an interest in Summit, from family ties, he has succeeded in rearing a place of worship where none has hitherto been found within a distance of several miles—thus doing good service alike to the Church and the country around.

The building, (which stands on a triangular lot in the centre of the village, a gift from Wm. Littell, Esq., a member of the Presbyterian denomination,) is 50 feet long, by 25 wide, including Chancel, which has a vestry-room on one side, and Sunday-school library-room on the other. The roof is arched, and the wood work painted to imitate oak. The windows are pointed, with stained glass. It has a bell-turret, with a small but fine-toned bell. The church is also provided with a small organ, made by Mr. Davis. The edifice, which will seat 180 persons, has been completed at a cost of $1,100. The Chancel carpet was presented to the church by Aaron Blake, Esq., of Brooklyn. A handsome and appropriate Altar Cloth and a covering for the Prayer Desk were given by two young ladies of Grace Church, Brooklyn. On the day before the Consecration, a handsome Communion Service was presented by John P. Atkinson, Esq., and two large collection plates by George F. Duchwitz, Esq., both of the above-named church.

The Bishop and Clergy having taken their places in the Chancel, the Instrument of Donation was read and presented to him by the Rev. Mr. Cook, the founder of the church. The Bishop then proceeded with the Consecration Service, and at the part appointed, sitting in his chair, the Sentence of Consecration was read by the Rev. John Henry Hobart, of New York. The Service was then continued. The Morning Prayer was said by the Rev. Mr. Merritt. The First Lesson was read by the Rev. Mr. Goodwin, and the Second Lesson by the Rev. Mr Jerome,—the Rev. Mr. Rudder finishing the prayers—the Canticles having been chanted with good effect, ably led by the organ and a small choir. The Bishop took the Communion Service, assisted by the Rev. Mr. Williams—the Rev. Mr. Mackenzie, of Toronto, Canada, reading the Epistle. The Rev. Dr. Blake, of Massachusetts; the Rev. Dr. Spencer, of New York; the Rev. Mr. Stewart, of Newark; the Rev. Mr. Gries, of Hudson; and the Rev. Messrs. Pierce and Coe, were also present. At the close of the Ante-Communion Service, the Rev. Mr. Cook addressed the congregation from the Altar, stating the history and present position of the new church. There were but three or four Church families in the neighbourhood, he said, when the undertaking was contemplated, yet as they were eight miles from any church, and in the hope of increasing the number of Church people in the district, it was thought desirable to provide a suitable edifice, however small. Preparation was therefore made, but only with very trifling means at first; for all that was forthcoming when the work was commenced was fifty dollars. But he had faith; and he had not found any want of the necessary funds as the work proceeded. And now they had got it consecrated, unencumbered with any debt—everything being paid for, except the bell, towards which he had received twenty-five dollars from one generous Churchman, and he had to inform them that the proceeds of the Offertory on this occasion would be devoted to the payment of the remainder: the entire expenses of the bell being one hundred and nine dollars. He had received liberal assistance in carrying out his object from several quarters, and especially from New York—the parish of St. Bartholomew (with which he was connected) having contributed about one-half of the amount of the building. The ground had been kindly given by its owner, a gentleman in the neighbourhood. A Communion Service had been cheerfully contributed; and upon its being announced that Offertory Plates were still wanting, two silver ones were generously given.

After singing the 100th Psalm, the Bishop proceeded to preach the Consecration Sermon, taking for his text the 20th verse of the 2d chapter of Habakkuk—"The Lord is in His Holy Temple, let all the earth keep silence before Him." God, he said, as a spirit, pervaded all space—the whole universe was His Holy Temple. Though the Most High dwelleth not in temples made with hands—heaven being His throne, and earth His footstool—yet He hath condescended to place His name where He is to be worshipped, and where He promised to be with them that call upon His name; and there, in His Holy Temple, must all keep silence before Him. It must be the silence of awe, the silence of reverence, the silence of attention, and the silence of affection—a silence, in all these respects, exhibiting our solemn devotion to Him and His service. The Bishop illustrated and enforced these several points with the happiest effect, and concluded with an earnest exhortation to the practice of reverence and holiness in the worship of God in His Holy Temple. The Sermon was listened to with marked attention, and appeared to produce a deep impression.

The Bishop, having returned to the Altar, before proceeding with the Offertory Sentences, intimated that he understood there was wanting that which represented the gate of heaven—a Font, without which it would be impossible to duly provide for the admission of those to the privileges of the Gospel who would replenish the congregation of this church: he therefore hoped it would not be forgotten in the Offertory, which was then taken, and amounted, we understand, to $77—exclusive of sums received for the Font,—so that the bell is within two or three dollars of being paid for. The Holy Communion was then administered by the Bishop, assisted by the Rev. Mr. Goodwin, of Newark—first to the Clergy, and then to the congregation.

The Bishop, the Clergy, and a large party of visitors and friends, retired after the Service to the house of the Rev. Mr. Cook, which is delightfully situated about half a mile from the church, where they were most hospitably entertained. An elegant and sumptuous cold collation was very tastefully set out under a shady bower, in the grounds adjoining the house, and partaken of by the company with evident enjoyment—the Bishop saying grace before and after meat. Upon their return to the house, the company received renewed attention from their kind host and hostess, and spent a most agreeable afternoon. The Bishop proceeded, in the evening, to New York, on his way to Long Branch to consecrate another church.

Consecration at Long Branch.—On Friday, the 17th inst., the Bishop consecrated St. James' Church, Long Branch. The Request to Consecrate was read by the Rector of the parish, the Rev. Mr. Finch, and the Sentence of Consecration by the Rev. Mr. Stewart. Morning Prayer was read by the Rev. Messrs. Wheeler and McRae, (of the Diocese of Massachusetts,) the Rev. Messrs. Woodward and Dupuy (of the Diocese of Pennsylvania) reading the Lessons. The Bishop preached and administered the Holy Communion, the Rev. Mr. Salter (of the Diocese of Toronto) reading the Epistle.

The Journal of Proceedings of the Seventy-second Annual Convention in this Diocese, has made its appearance in published form. It is commendably full in all required details, statistical and otherwise, whilst, at the same time, these are succinct and capable of ready reference. There was needed, however, a summary of the parochial reports here so accurately presented in tabular form. Six out of the seventy-one churches and chapels have Daily Prayer; three have free seats, and six weekly Communion. We have already made extensive quotations from the Bishop's address. The tribute it contains to Sir Robert Harry Inglis has, we are happy to see, been copied extensively into foreign journals.

Connecticut.—An "*Historical Discourse*," delivered in Christ Church, Stratford, in this Diocese, by its Rector, the Rev. John A. Paddock, M.A., has just issued from the press. It contains much interesting material, most succinctly narrated, in respect to the early organization of the Church in Connecticut, and the events that have chequered its career to the present time. It appears that the church he addressed was the first church organized, and the particulars of that event are thus given:—

> About the year 1690 there were, in this town, which was settled in 1639, "a considerable number of professors of the faith of the Church of England, desirous to worship God in the way of their forefathers." The number of families thus attached to the Episcopal Church a few years later, is stated to have been fifteen. Some of these had removed from the mother country, and others, through their influence, had conformed to their views. There was, however, no clergyman in the State, and no one was found to feed those few sheep in the wilderness. In the year 1702 an application was made to the Bishop of London for a missionary, but without success. In September, 1705, the town being destitute of any minister, those attached to the Episcopal Church applied to the Rev. Wm. Vesey, of Trinity Church, New York, requesting him to visit them, "to preach, and administer the ordinance of baptism." Mr. Vesey did not feel able to comply with the request, "by reason of the distance," but desired Rev. Geo. Muirson, of Rye, to respond to the call. Mr. Muirson accordingly came on the 2d of September, 1706,—one year from the time that application was made to Mr. Vesey,—accompanied in his journey by the Hon. Col. Heathcote, who "went fully armed." A place was found for worship, and Mr. Muirson, though threatened "with prison and hard usage," "preached to a very numerous congregation, and baptized about twenty-four persons, mostly grown people." Within the next few months he made two or three visits, and on one occasion was accompanied by the Rev. Evan Evans, of Philadelphia. Towards the close of the next year, the Rev. John Talbot, of Burlington, N. J., preached here to "a numerous auditory." About the first of April, 1707, the Parish was organized by the election of Wardens and Vestry.
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> These movements were not without strong opposition on the part of the Congregationalists, whose form was then the established religion of the Colony. We now read with astonishment of the prejudice which prevailed, and the hostility manifested. At Mr. Muirson's second visit, "a member of the Council," on the Lord's-Day, "stood in the highway himself, and empowered several others, to forbid any person to go to the Assembly of the Church of England, and threatened them with a fine of five pounds." The parishioners subsequently complained that many had been "seized and imprisoned in the county gaol" for not paying the sums demanded for the support of the Congregational minister, and "for refusing to pay money to buy a house and farm for their minister."
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> But, notwithstanding such opposition, the prospect of success seemed good. Mr. Reade, the Congregational minister, early manifested a friendship for the Church, soon conformed to it, and expressed his desire to receive Holy Orders. Others of their ministers privately informed Mr. Muirson, that, if a Bishop was in the country, they would enter our Church. A petition from the parish for a clergyman, addressed to the Bishop of London on the 1st of April, 1707, bears the signatures of nineteen men, acting "in behalf of the rest." From a communication to the Society in England for the Propagation of the Gospel in Foreign Parts, dated January 1st, 1708, we learn that the resolution had been taken to build a church, and the hope was expressed that they would "have it fit to preach in before next winter." Application was made to the Society, by the parish and its friends in other places, that Mr. Muirson should be appointed missionary to them. The request was granted. But before the intelligence reached this country, Mr. Muirson had been called from his labours to his reward, having departed this life at Rye, in October, 1708.

Those who would learn the progress of the infant parish, may profitably study this historical record, which is issued by Putnam, of our city. The details thoroughly searched out, carefully collated, and vividly presented in respect to a single parish, oftentimes prove of more advantage than the most brilliant generalizations; they show the working of the faith, and mark the stages of successive growth, whilst revealing the true secret of godly prosperity.

Virginia.—We understand that the Bishop of this Diocese purposes, immediately after the meeting of the General Missionary Society, to employ two months in visitations of the parishes in Goochland, Fluvanna, Powhattan, Amelia, Cumberland, and Buckingham.

Illinois.—We learn that praiseworthy efforts are being made to effect a reconciliation between the Bishop and his Clergy, with the object, of course, of inducing the Right Rev. Prelate to reconsider his resolution to resign his Episcopal office. The following circular has been issued, with the view to open a negotiation, which it is by no means improbable may have that much to be desired result:—

> The undersigned most earnestly protests against the assumption that the letter of the Bishop of Illinois, to his Clergy and parishes, is a public document, and, therefore, legitimate matter for publication and discussion by others than those to whom it was addressed.
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> He cannot but regard its publication and circulation, beyond the bounds of the Bishop's jurisdiction, as involving a breach of confidence, and an invasion of right.
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> If there be any thing in Episcopacy as such; if the usual terms under which the relations of our Bishops and their Dioceses are spoken of, have, in their application, any, the least objective reality, then every diocese is "*a family*" in the Church of God.
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> Now, if the father of a family may make a communication common to every member of his household and private to all beyond it, in such sense that it may not be "heralded to the world" without "breaking the seal of confidence," then there has been a grievous wrong done in giving publicity to the Bishop's letter.
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> If that letter be not a private one, there is no such thing as privacy; if that communication be not a confidential one, there can be none such. The assumption is as inconsistent with reason as it is shocking to the moral sense. In this particular, the Church in Illinois may well feel herself wronged and injured. She had reason to expect that, at least, the sanctity of confidential relation between her and her Bishop would be respected; that there would have been no betrayal from within or invasion from without.
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> There is a single point more upon which the writer in this paper would say a few words, and that is, the embarrassed position in which the Diocese of Illinois is placed, in consequence of the "false medium" through which she has been and is viewed. Through the medium of the press, in editorials, contributions and pamphlets, the Diocese of Illinois, its Diocesan, and their relations, have been misrepresented and caricatured until their best friends scarcely recognize them. The license of the press, in this respect, has contributed largely to the present unhappy relations between the Diocese and its Bishop.
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> It has been made the vehicle through which groundless complaints, distorted relations, personal invectives, and reckless denunciations, have found their way into the bosom of almost every family in the Diocese, creating alarm, producing discontent, and disturbing its peace. The assertion is confidently made, though in all grief, that whatever differences of opinion or conflicting relations there may have been in the Diocese, all there would have been readily adjusted had the Church in Illinois been left to herself; had she not been doomed to struggle on in the attempt to solve her difficulties, under an incubus of public opinion, conceived, born, and nurtured in the press—an opinion that bears as little relation to the truth as a dream does to the reality
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> In thus becoming a medium through which groundless apprehensions, distorted views, suspicion, and invectives, have found expression, and in their expression found life, permanency, and influence, the press has, at last, presented to the Diocese of Illinois and its Bishop an issue the most deplorable, and yet it is one which neither the one nor the other may decline. If the Diocesan of Illinois be fairly and truthfully represented, in himself and his relations to his Diocese, in the public press, (take as samples certain articles in the *Protestant Churchman*, and *Episcopal Recorder*, and *Chicago Tribune*,) Bishop Whitehouse ought to resign his jurisdiction on the ground that he is unworthy of his position as a Bishop in the Church. On the other hand, if he be not truthfully represented, then, on the ground that the false reputation which the press has given him has marred his usefulness and impeded the efficiency of his ministrations, he may, if he think proper, without censure, resign his jurisdiction. The writer is fully aware of what is involved in the above, but he sees no way, in the present position of the Diocese, of avoiding the issue thus made up by others for the Church in Illinois, and forced upon her acceptance. I say, in the present position of the Diocese, intending not so much the actual relations as they really exist between the Diocese and its Bishop, as the false ones which they, through misrepresentation, are made to assume, and in which they are compelled to hold intercourse one with the other; forced into a false light, and sustaining towards each other factitious relations, neither the Bishop can see the Diocese as it really is, in its love and affection for him, nor can the Diocese see and know its Bishop as he really is, in his devotion to its interest and its welfare, in his determinations and his purposes.
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> If there be so little of fealty in the Diocese to its Bishop, so little of loyalty to the Church, so little of that charity which rejoices in the truth, that the misrepresentations referred to must go down to posterity as historic verities, without censure, and in becoming such prove continued and fruitful sources of suspicion and misconstruction, rupturing all bonds of love and confidence, then may Bishop Whitehouse retire without censure for this act, at least, from the jurisdiction of Illinois.
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> The writer, in justice to himself, states the following as points upon which he entertains no doubt: That had not the plan of a Bishop's church and residence been opposed by a few within the Diocese, aided and abetted by the proscriptions and denunciations of the press from without, the question of non-residence would have been answered ere this by the removal of the Bishop's family into the Diocese; that, had the Diocese, in its proper line of duty, made the same sacrifices and exertions towards residence that its Bishop has, the problem would long before this have been solved.
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> SAMUEL CHASE.
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> July 1, 1855.

Tennessee.—We have received a Sermon entitled, "*The Way of Salvation*," preached before the Bishop, Clergy and Laity of this Diocese, by the Rev. David Pise, M. A., Rector of St. Peter's Church, Columbia. It consists of a faithful exhibit of the agreement of the course provided for by the Church in her teachings and her ordinances with that prescribed by Scripture; the way of salvation is here accordingly set forth as in the Church, by grace, through faith, unto obedience. The sermon is opportune, as expressly meeting a too general impression that the ordinances of the Church, though valuable, are unessential to salvation. This impression is thus stated:—

> This is manifest in the great prevalency of the opinion, that every man, in the question of his salvation, is *isolated*—that he has nothing to do with any one but himself. If he repents of sin, and cherishes what he understands to be faith, and leads a pious life; in a word, if he discharges, as an *individual*, what are reckoned the ordinary duties of a Christian, nothing else is requisite to secure eternal felicity. It is of no moment whether, by Holy Baptism, he have been incorporated with the company of the faithful, or not—it is of little or no consequence, whether he be a partaker of that Holy Sacrament, whereby he continues in its doctrine and fellowship, or turns his back upon the holy table. These are only indifferent ceremonies, which may be observed or neglected, without incurring guilt or danger.
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> "But no such inference," it is remarked, "can be drawn from Holy Scripture, except by downright perversion of its obvious meaning. On the contrary, such a state, where it is in our power to change it, is ever represented as one of fearful hazard. God has never left man to work out by himself his own salvation; but from the very beginning, in mercy to human frailty, he instituted a society in which he should be bound by covenants, strengthened by sacraments, and hedged up on all sides with appropriate rites and ordinances; and which, from the purpose of its appointment, is designated a *state of salvation*."

We elsewhere present an extract from this Sermon, which is a bold and most efficient promulgation of Gospel truth. None will peruse it without profit.

Louisiana.—The Journal of the Seventeenth Convention of the Church in this Diocese has made its appearance in published form. The abstract of Parochial and other Reports give the total of baptisms for the year as 797, of communicants 1,254, of those confirmed 227, of Sunday schools 781. The contributions for religious purposes for the same period amount to nearly ten thousand dollars. The Committee on the State of the Church thus report:—

> The past year, though it has been one of mingled joy and sorrow, of prosperity and adversity, of elevation and depression, calls for devout and fervent thanks to the Giver of every good and perfect gift, for the numerous and signal blessings, by which he has manifested his favour and presence, to this part of his heritage; thus continuing to verify the promise of the great Head of the Church, "Lo I am with you alway, even to the end of the world." A season of remarkable disaster, in monetary matters, throughout our land, and especially in our great southern commercial metropolis, has seriously retarded the progress of some of our Church enterprises, the consummation of which we had with confidence expected by this time. Much benefit may be reaped from these disappointments, could we be led, thereby, to realize more fully the fact, that it is "not by power, or by might, but by my spirit," saith the Lord, "that my work is to be accomplished"—that the silver and the gold is the Lord's—and the uncertain nature of all our earthly possessions, upon which we are so much inclined to rest our hopes and our desires.

The following is the resolution adopted unanimously by the Convention touching the appointment of a Commission of Bishops whose task is to consider and report upon a Memorial of sundry Presbyters:—

> Whereas, the Diocese of Louisana, loyal alike to *apostolic truth and order* and to *the divine mission of Christianity* is, from the importance and influence of her great commercial mart, New Orleans, from her geographical position and extent of territory, and the diversity of races and faiths of her population, an extensive, peculiar, and important field of labour and enterprise for the Church, requiring the wisest and most effective employment of her means, appliances and agencies in the dissemination of the truth as it is in Jesus;
>
> Therefore, *Resolved*, as the sense of this Convention, that the Circular issued by the Commission of Bishops opens and presents to us questions of the most momentous and comprehensive nature, and that those questions demand from all the gravest and most dispassionate and candid consideration.

The officiating clergyman of St. Peter's Church for Seamen, New Orleans, reports:—

> In consequence of the disinclination of the seamen to attend divine worship at the temple, so generously and nobly provided and sustained for their use and benefit, I have had recourse to the system of Colporteurage, as the only resort to convey the word of life to their benighted minds. Through the several societies organized in New Orleans, for the purpose of furnishing books and tracts to those whose duty it is to distribute them, I have been enabled to reach the seamen more effectually, perhaps, than in any other way. For several months past I have spent a portion of each day in boarding the vessels at the Levee, indiscriminately, and after an interview with the captains or first officers present, have distributed such tracts or books as I judged most suitable to the characters of those on board. In this laborious but heart-cheering duty, I have met with great encouragement. With the exception of two German Jews and one French Romanist, I have always been kindly received. And from the experience I have had lately in this work, and from the earnestness with which this class of men read what is given them, I verily believe, that God designs to bless the system of Colporteurage as one of the most prominent and direct means of enlightening the world. Many are the interesting incidents which I could relate illustrative of the blessed influence of this heavenly system of Christian charity and love. And it is not only so powerful in its nature, but so comprehensive and diversified in its operations. There is neither creed nor language beyond its reach, save only the unconverted Jew and the bigoted Romanist. As all men are sinners, there is in this plan of divine operation and mercy a word of counsel or exhortation for every man. It matters not where the man may have been born—what language he may speak—in what Church brought up, or under what government raised, provided only he be a living, thinking, sentient being, there is to be found in these messengers of grace and love something suited to every soul—something, which if truly received, embraced and cherished, will change the man from darkness to light, and from grace to grace, until transformed and fashioned into a new creature, through faith in Christ Jesus, he shall wear the image of God, and inherit a crown of eternal bliss and glory. The commerce of New Orleans extending to every civilized nation, I have found, that the tracts published in the various languages mentioned, have each contributed towards the promotion of our object. Though the number of pages distributed in our own language has been greater than that in any other, yet the French, Spanish, German, Dutch, Italian, Portuguese, and Danish, have alike shared our attention.
>
> During the past year more than seventeen thousand pages have been distributed to seamen in the form of tracts.

THE CHURCH ABROAD.

England.—Some excitement has been occasioned by a report that the Choral Service, and all chanting, would be discontinued at the chapel of St. Mark's Training College, near London. The choir of this chapel is composed of the students, about one hundred in number; and as true ecclesiastical music is one of the subjects of their education, it has afforded an excellent opportunity of carrying their instruction into practice. The devotional character of the Services of the chapel has been warmly acknowledged and felt by all who have attended them—except, of course, those low churchmen who have a prejudice against chanting as Popish; and it is their influence to which, it is understood, the Bishop of London has yielded, in ordering the discontinuance of the Church Service.

The case in the Consistory Court relating to the ornaments of the churches of St. Paul's, Knightsbridge, and St. Barnabas, Pimlico, has been brought to a close, as respects the hearing in Court. Dr. Bayford, on behalf of the Churchwarden, was followed by Dr. Phillimore, on behalf of the Honourable and Rev. Mr. Liddell, who said the object of this movement was the exclusion from the Church of England of persons who conscientiously held such doctrines as had been attacked by his learned friend; and he felt some shame that in this part of the nineteenth century we should be giving such advantage to the Church of Rome as she must derive from proceedings such as these. St. Paul's was consecrated on May 30, 1843, and St. Barnabas on June 11, 1850, and both had provided full accommodation for the poor. In reference to the general allegations made on the other side, he contended that there was no law to meet them, and that they were wisely remitted to judicial discretion. He submitted that his learned friend, in referring to the statute of Edward VI. had assumed the term "image" to include that of "cross." Now he thought some authority should have been cited for such a construction as this. There was not even any authority for the proposition that "cross" and "crucifix" means the same thing. With regard to the stone altar, it was a concave altar, and not a block altar. The concave altar had been used by the primitive Church, and had been rejected by the Church of Rome. The moveability or the immoveability of an altar was a most unjust test as regarded any point of doctrine. Proceeding to other details complained of, Dr. Phillimore cited various authorities to show that nothing had been done that was not justified by precedent. He ventured to say that any Court of justice would hold that a very large discretion was placed in the hands of the Ordinary of the diocese; and that the exercise of such a discretion in the present case would tend to the retention of the ornaments which had existed for a very considerable period, regard being had to the wishes of the Diocesan as well as to the facts that the churches had been attended with a devout and attentive congregation, and that the complaint was made by one Churchwarden and a small section against the sense of a large body of frequenters. There was an affidavit signed by a vast number of persons, including all classes, and those who could not be considered otherwise than free from a tendency to adopt the errors of Rome. He need only mention the name of Mr. Henry Hallam. The parties deposing were perfectly satisfied with the service and condition of the church as it now existed, and they desired no alteration. There were some whose feelings would be deeply injured and lacerated by the removal of the articles in question. If he (Dr. Phillimore) recognized in this case the exclusive spirit of the Puritan, who would say, "Because I have no taste for these ornaments, therefore they shall be excluded," he must also say, whatever might be the motives of those who urged this suit, they would be hardly treated if they did not receive canonization at the hands of the Romish Church, whose interests they had greatly advanced by their proceedings. Dr. Swabey was heard on the same side. Dr. Bayford replied upon the whole of the arguments. The case occupied four days. The learned judge reserved judgment.

Consecrations of more new or restored churches have taken place in the Dioceses of Lichfield, Bristol and Gloucester, Bath and Wells.

The Churchwardens and parishioners of Wycombe, having petitioned the Bishop of Oxford, praying that their Vicar might be compelled to reside in his parish, the Bishop has returned the following answer:—

> *To the Churchwardens and other Inhabitants of High Wycombe:*
>
> Gentlemen—I sympathize, as you are aware, deeply with you under the painful circumstances which your letter too truly details; and I am, at this moment, engaged in taking the legal steps needful to compel your Vicar to return into residence.
>
> I am, most truly yours, S. OXON.

The parish church of St. Bartholomew the Great, Smithfield, London, is to be restored. It is one of the oldest in London, having been built in the reign of Henry I.

The venerable Archdeacon Thorpe, in his recent Charge to the Clergy of the Archdeaconry of Durham, thus spoke of the arrangement of seats in churches:—"In the arrangement of churches, you will see the advantage of free and open seats, and will use your influence, avoiding interference with prescriptive and other rights, to secure them to your people. Let them be easy, moveable, of the size recommended by the Church Building Society, affording ample accommodation without impeding sight or hearing, or consuming space unnecessarily. And let them be suited, in form and position, with reference to the table and desks, to the congregational service and devotions of the Church."

The presentation of a petition in the House of Lords, from the Rev. C. C. Layard, complaining of the refusal of the Bishop of Exeter to institute him to a benefice to which he had been nominated, gave rise to a conversation which ended in the document being referred to the Committee on Petitions.

Certain wood carvings in a new church at Bedminster, in the Diocese of Bristol and Gloucester, having been complained of to the Bishop, his Lordship appointed a commission to inspect the same, and report to him. They have visited the church, and their report is reserved for the Bishop's private inspection.

In the House of Lords, Lord Brougham, in deference to a vigorous protest from the Earl of Derby, withdrew a Bill he had introduced, which had for its object to enable Clergymen of the Church of England to absolve themselves from all Episcopal authority by simply declaring themselves Dissenters.

The Rev. Eustace Carey, nephew of the eminent missionary, Dr. Carey, while sitting at his table on Sunday week, over a sermon, was seized with paralysis, and after remaining in a state of partial consciousness for two hours, expired at two o'clock.

The opponents of Archdeacon Denison are still giving out that his case is to be proceeded with, alleging that the delay that has taken place is in consequence of other causes occupying the officials at Doctors' Commons, and in consequence, also, of a severe accident which befel Mr. Ditcher two months ago. They also state, that funds are not likely to be wanting to enable Mr. Ditcher to carry on the suit.

* * *

THAT humility which courts notice is not *first rate*. It may be sincere, but it is sullied. Do not sound a trumpet, nor say, "Come and see how humble I am."—*Cecil.*

Imperfect in original

COMMUNICATIONS.

For The Churchman.

PROTESTANT CATHOLIC.

NO. V.

As we trace back the nomenclature of the Church, starting from its blessed Founder, we see around Him, in the days of His flesh, only a little band of brothers, and this He taught them was to be their dignity and their title. Christians and Catholics were names not yet conceived, nor did Christ institute nor did Apostles use either of these in their addresses to the churches, whether in epistle or in their public discourses. Upon the whole, it is very obvious from the tenor of the Apostles' teaching that they laid very little stress upon names, as such, whilst they were so full of practical matters, that they seem, in urging these, to be indifferent to points of subsequent interest. It was not names that they sought to establish—it was deep and practical principle they strove to impress and implant, and on this to rear the rising Church, regardless of nothing that could bear upon it. As long as Christians knew and recognized each other as brethren in name and in fact, the general feeling prevalent was that of a family. They felt themselves at home, one with the other, and there was something like that state of things when it could be said—"Neither did any one say that aught was his own, but they had all things common." We do not enter upon the question, whether this state of things was but temporary and extraordinary, or whether it was to be perpetuated as a model for other ages besides that one. Still we cannot but remark, that as it was one of the characteristics of the Apostolic century before the fall of Jerusalem, so it harmonizes with the love and fraternal feeling with which Christians regarded each other, and ere they became so much Christians as to forget that they were brethren. For this state of things did gradually take place. The word put into the mouth of the Church by her Lord soon became obsolete, by increasing commerce with the world around; the Church enlarged her borders, and everywhere became less and less odious, if not exactly popular, and in the third century Christians were so numerous and common, that early in that age Tertullian could say—"We (Christians) are but of yesterday, and yet have filled up everything that belongs to you, (pagans,) cities, isles, castles, municipal towns, public places, even the camp, the dicuria, the court, the senate, and the forum." (Apologet. 37.) Christianity, indeed, was now so rapidly in the ascendant, that in the middle of that same century the Emperor Decius could say, "he dreaded that Bishop of Rome more than he did any external foe." A proof that he saw the beginnings and the tendencies to an *imperium in imperio,* which would at some future day control the destinies of the Roman world. The forecast of Decius was founded on close observation in his own capital. He saw in the Bishop of Rome in fact, who was not yet the *Pontifex* that he has since been made, the rival of his own dignity and power, and he knew well, in the progress of ambitious schemes, the State would as little endure two rival Pontiffs as they would two rival suns. Hence that violent persecution that threatened extermination to the Christian name.

And in the midst of this growing ascendancy of the Christian name it was also that the happier and more endearing relation of Christians as brethren was thrown into the shade. The Church had now become a vast society—a body politic, and brethren and Christians began more and more to mean two different things. The society far outnumbered the brotherhood, the Church had outgrown the family—and men might now be Christians without realizing they were brethren.

Thus, then, the distinctive name we bear, which has since become the glory of the Church, was at first the occasion of a twofold evil. One was more decided hostility from without; the other, as persecution abated, was coldness and laxity and lethargy from within. It was the name in the first instance that sounded the tocsin of persecution, and when the name lost its odium, then again it supplanted the expression of that closer affinity which Christians should ever realize towards one another and to their Head,—and so just in proportion as the world became the Church, so the Church seemed again to become the world. The ties of religious kindred and affection seemed to be loosened by the currency given to the prevalent designation, and in those times perhaps Christianity was never at a lower ebb than when it patronized most the name of Christians. Hence it would seem as if persecution itself were often providentially raised up against this name, in order to recall the forgotten and neglected name of brethren. Men never feel more like brethren than when they endure the same outward pressure. Their sympathies are never stronger and more active than when they suffer. Then they draw near together, then they enter into the feelings, the sorrows, and the comforts of each other; then they strive most to extend the helping hand, the kind and soothing word, the active and efficient relief. Common suffering recalls and revives the sensibilities of other days, and men feel more like brethren when they become brothers in affliction. Then, too, the expression returns with its sympathies, and the Church again forms a society of Christians so called, again becomes a family of brethren.

Thus God, in His providence and in kindness to the Church itself, often allowed her to be persecuted. He thereby only strengthened the ties of her fellowship the more by awakening again that first love that gave such beauty to the days of Apostolic grace, and made the whole body one, united in God, united in Christ, united in one another. The days of persecution were the best days of the Church, because men then felt as brethren.

We have thus seen the influence of the first popular name given to Christians, first as antagonistic, awakening persecution, then popularized among those who bore it, becoming again the occasion of making the love of some "wax cold." It passed through these opposite phases, it would seem, as if to manifest most strikingly the power of God, who in this, as in other things, has thus "brought to naught things that are, and established things that are not;" or, as the Apostle expresses it, "Foolish things of the world hath God chosen to confound the mighty"—"base things hath He chosen, yea, and things that are despised, and things that are not, to bring to naught things that are."

Never was it more strikingly exemplified than in the elevation of the Christian name. That name once so despised, contemned, and hated, as significant of nothing but the most contemptible superstition, and the most fanatical faction—the introduction of which St. Luke only mentions as if with cautious brevity, and in most general terms, as if conscious of popular prejudice—which Agrippa anticipated as a reflection upon his royal dignity, and which St. Peter would not regard as shame, though shame to the world he knew it was. Everything conspired in the outset either to stamp opprobrium upon it where it was current, or else to awaken serious objections to its use, even for those to whom it was no disgrace; and yet over all obstructions it has triumphed, and, as if completely detached from its earliest associations, it has become the comprehensive ideal of all that is good and acceptable in the eyes of God. We now forget that it was reproach, and we honour and value it as the summary of holiness; we only look at it as refering us to Christ, whom now, like St. Paul, in this sense at least, we no longer know even in name after the flesh, but only rejoice to be what His name implies, the disciples of Christ, the children of God.

C. F. C.

ACTS OF IRREVERENCE IN CHURCH.

To the Editor of the Churchman:

SIR:—There is a custom which prevails very largely in our churches, which, though not forbidden by any Rubric, seems to me painfully irreverent; namely, that of sitting during the notice given of the celebration of the Holy Communion, and even throughout the address. Surely, if in deference to an earthly superior, we pay respect to an invitation to a feast, it is a violation of decency to pay none when called to the Feast of the Body and Blood of our Lord.

I was glad to see one of your correspondents call attention to the mode of consuming that which remains over the consecrated elements. I have been painfully shocked by the levity in which this is often done. Ladies conversing as freely as if in a concert room, and gentlemen passing the cup from one to another; or, as I once saw it in Boston, the wardens rushing down amongst the departing congregation, carrying the chalice and paten from one to another, as if to beg the consumption of the sacramental elements. At least, if we are not to kneel, as when receiving it with the solemn words, let the consumption be with "reverence." It is often painful to remain during the consumption, and I have frequently held back, when called, from the painful scenes, occasioned by the conduct of those engaged in the solemn office.

I remain faithfully yours,

Columbia, S. C., August 13th, 1855. H. L. O'N.

For The Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. III.—THE ORIGINAL CONDITION OF MANKIND.

(Continued.)

When Linnæus gave names to plants, he had all his names already furnished to his hand; and he had only to collect, and to collate, and to compound, and to apply such names to all the plants which were investigated. But Adam had no predecessor to copy, and he had no given names to collate and to compound. His work was all original, and he had to excogitate every subject as it passed before his eyes, and to give a name to every creature, which would identify its form and character, and would distinguish it from every other creature in existence. And yet all that was not the labour of weeks, and months, and years, and a work which might be touched and retouched, and finally brought to perfection. In all probability, as we have said before, it was all done without premeditation, and done as quickly as the creatures passed before his eyes. And this was all done prior to the creation of the woman: and, in all probability, it was while all the creatures were passing in review before him, the male and his female, that Adam first perceived his want of a female partner; because it is added, "But for Adam there was not found a help meet for him." Adam, no doubt, produced the names of all the creatures in verbal speech; but the first words of Adam which have been recorded in the sacred volume, are those which he uttered at the sight of Eve:—"This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man."

We have been accustomed to speak of the wisdom of Solomon, and to regard him as being the wisest of mankind; but the case before us would clearly show that Adam was the wisest of mankind. We read that "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled all the wisdom of the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; and his fame was in all countries round about. And he spake three thousand proverbs; and his songs were a hundred and five. And he spake of trees, from the cedar that is in Lebanon, even to the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes." 1 Kings iv. 39.

But yet the wisdom of Solomon will not bear any comparison with the wisdom of Adam, the human father of mankind. The work of Adam related to every species of living creatures upon the face of the earth, and it was original, and unpremeditated, and without human help; and it is beyond all comparison the greatest production of the human powers. Truly Adam was created in the intellectual image of the Deity; and the case of Adam would elucidate the words of the Apostle, when he says, "Renewed in knowledge, after the image of Him that created him:" and the case of Adam is, no doubt, the antecedent of the Apostle's words.

It may indeed be argued, that Adam was enabled to give names to all creatures by the inspiration of the Deity within his soul. And what man could rationally exclude the inspiration of the Deity from the efficient exercise of our rational powers? And more especially, what man could rationally exclude the inspiration of the Deity from all human discoveries and all human inventions? Neither would we deny, human speech must have had a divine origin: neither would we deny that the case before us records the divine origin of human speech. That there was a divine interposition is evident from the following words: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and *brought* them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof." It would appear as though the Almighty intended thereby to test the intelligence of Adam; and in all probability, he gave him at the same time the power of verbal utterance. And God was well pleased with all His works, and most of all with the man whom He had created. And in confirmation of what we have already said on the divine origin of human speech, we may here remind the reader that the division of tongues at Babel was effected by a divine interposition, and so was the gift of tongues on the day of Pentecost. And last of all, we agree, that although mankind may acquire a new language by imitating others, it is utterly impossible for any human being to invent a new language which he has never heard before.

We are well aware that no finite action can be rendered independent of the universal and unceasing agency of God; and that is equally the case, whether finite action be elemental or organical, muscular or mental, moral or religious; and that all human piety must require a rational and devout recognition of the agency and the purposes of God in every department of the divine operations; but more especially in all our moral and religious faculties, and in the native intuitions of the human soul. We may therefore believe, that the piety of Adam, in his primitive condition, would recognize the inspiration of the Deity, in all his rational and religious faculties, as well as in the utterance of human speech.

But after we have made every admission of a divine inspiration in the utterance of human speech, and in the giving of names to all creatures by the father of mankind, it would not involve any deterioration of the intellect and the utterance of the first man; since the admission of divine inspiration implies the highest honour which can be conferred upon mankind. And in like manner, a devout recognition of the universal and unceasing agency of God, in giving energy and efficiency to the exercise of all our faculties, both moral and religious, reflects the highest credit on our faculties; since every relation which we bear to the Deity, and God to us, would show the real value of our own existence, and would shed a divine glory upon mankind.

It would appear, from sacred history, that the man alone was at the first created, and that the woman was made afterwards out of the substance and body of the man. The history of that event has been recorded in the following words: "And the Lord God said, It is not good that man should be alone: I will make him an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife, and they shall be one flesh."

The Almighty supplied Adam with a female of his own species, after a very different manner from that which he had employed in producing the females of all brute creatures. The females of other species had been made out of the ground as God had made the males: but Eve was made out of the substance and body of Adam: and we may well suppose that God had got some great and important end in view, in making such a remarkable difference between mankind and all the brute creation; and that he must have intended thereby to show the superiority of man to brutes; and, more especially, to show that human society was to be bound together by very different ties from those which bind the society of all brute creatures. Never were two human beings so nearly related to each other as were Adam and Eve. All the ties of human affinity and all the ties of human consanguinity bound Adam and his wife together. They were, indeed, one flesh. And therefore the Apostle said to the Athenians, "God hath made of one blood all nations of men, to dwell on all the face of the earth." Acts xvii. 26.

It would plainly appear that God had got a threefold end in view, in making the woman out of the substance and body of man, which were the following:—that of uniting Adam and his wife together by the strongest and the tenderest of human ties; that of setting forth the true design of God in human marriage; and that of promoting, by the most effectual means, the harmony of human society and the happiness of all mankind. In relation to Adam and his wife, it was divinely adapted to make them one in heart by making them one in flesh. It is distinctly said, that after the Lord God had made the woman he *brought* her unto Adam; which would of necessity imply a divine and special interposition, and a *formal introduction* of the woman to the man. Such was the marriage of Adam and Eve. God made the woman, and brought her to the man, and Adam received her at the hand of the Lord, and he recognized the woman as being made out of the substance of his own body: and Adam and his wife were united together by a divine interposition. God himself, their Heavenly Father, married Adam and Eve, and pronounced His divine benediction. Then, and not till then, was the creation completed; and then it was that all the heavenly host poured forth a chorus of celestial gladness. "The morning stars sang together, and all the sons of God shouted for joy." Job xxxviii. 7. That was a day of gladness, both on the earth and in the skies. All the vault of heaven resounded with the shout of praise; and never more will such a loud triumphant chorus be heard by human ears until death shall be entirely swallowed up in victory. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. iii. 16.

The Apostle tells us that marriage is a mystery, by which the Almighty has set forth the union between Christ and the Church. Adam gave only a *part* of his body for his wife; but Christ gave his *whole* body for the Church. And hence we read, "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it by the washing of the word, that He might present it to Himself a glorious church, not having spot or wrinkle, but that it should be holy and without blemish," like Eve, when she was presented to Adam by the Almighty. Eph. v. 25. It may seem to be antileptical in the Apostle so to speak of the institution of marriage; but the Apostle has thereby accommodated the institution to the subject of which he was then speaking: and there are many such examples in the sacred volume.

But if those words of the Apostle are of divine authority, then what are we to think of the sins of adultery and fornication? Must they not contain a most audacious and impious trespass on the most sacred rights of human society, and on the social institutions of the Deity among mankind? They must contain an open insult offered to the Heavenly Father of mankind. Marriage is a divine institution, which cannot be violated by mankind without breaking the first bond of human society, and without opening the widest floodgates of human vice and human misery. A wicked trespass on the most sacred rights of the weaker sex, contained the first outbreak of public wickedness. Adultery and fornication, like all other sins, are distinguished by a cowardly meanness, and by an utter destitution of everything which is generous and kind; whereas marriage calls up into action every kind and noble feeling; and which evidence amounts to a moral demonstration of the divine authority of marriage, and of the wickedness of fornication; for it clearly shows, that while fornication is the first and greatest of all social evils, marriage is the greatest of our social blessings, and has the parental approbation of God.

It is reasonable to believe that the first human being would be made acquainted with the purposes of God in his existence; for it would be utterly inconsistent with the character of God, to give existence to the human race, and yet to leave the first human being unacquainted with the purposes of God in his existence. The religion of mankind has been clearly retraced to the foundation of the world, and so are all our social institutions. And that contains a principle of social and religious obligation, which is of the utmost importance to mankind; for whatsoever may not be clearly retraced to the foundation of the world, cannot be of divine origin and divine obligation. Hence our Lord said unto the Pharisees, "Have ye not read, that He which made them at the beginning, made them male and female? For this cause shall a man leave his father and mother, and shall cleave unto his wife: and they twain shall be one flesh. Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so." Matt. xix. 3. In the beginning of the world all things were right and good, and if all things had only continued as they were in the beginning, everything would have been right and good at the present day. If the first man had not been made acquainted with the purposes of God in his existence, and with all those relations in which he stood to God and to all other beings, mankind would have been unacquainted with all those things at the present day.

Moses has related the history of all original institutions and events, as being matters with which Adam was acquainted, and as being matters, the knowledge of which had been handed down from the father of mankind. In truth, there is no other way of accounting for our present knowledge of original events, but that of original tradition handed down to the time of Moses, and committed to writing by Moses for the edification of the ancient people of God.

The sacrifices of Cain and Abel, on the last day of the week, would clearly show that they had been made acquainted both with the divine institution of the weekly Sabbath and with the rite of sacrifice, both of which had existed from the beginning of the world. The piety of Enoch, the antediluvian prophet, together with his prediction of the final judgment of the world; and also the translation of Enoch into heaven, which was a public thing, would clearly show that mankind were acquainted with the religious institutions of the Deity in the beginning of the world. The words of Lamech to his wives would show that he was well acquainted with the history of Cain and Abel, and with the rite of brute sacrifice, and with the accustomed tokens of the divine acceptance, and with the causes and the consequences of the curse which had been pronounced upon Cain. And in like manner, the temptation of Eve would clearly imply that she was well acquainted with the history of original events. The conduct of Cain, in going out from the presence of the Lord, would show that he was well acquainted with the visible symbol of the divine presence, and the visible tokens of the divine approbation. The piety of Enoch, and the piety of Noah, who walked with God, would of necessity imply that they worshipped God in his own appointed way; and, of consequence, that they were well acquainted with the original institutions of the Deity. And lastly, the knowledge of the age and the death of Adam, and of his primogenial descendants down to Noah and to his sons, and of the Hebrew patriarchs from thence to Moses, would most clearly show how carefully original tradition had been preserved. From the foregoing Scripture verities, and from many others which might be adduced, we must be fully justified in our conclusion, that, being moved thereunto by the Holy Ghost, Moses did compile the book of Genesis out of those original traditions which had been handed down to him from the foundation of the world.

CONVENTIONS IN CHURCHES.

To the Editor of the Churchman:

SIR:—The Scripture says of the Lord's temple, "My house shall be called a house of prayer," and the Office for the Consecration of a Church or Chapel sets "it apart for the worship of Almighty God, separating it forever from all unholy and unhallowed uses."

But, if one attends our Conventions, he will be apt to ask himself, if there is not something very like mockery in applying these words to our churches on such occasions. Upon entering, the first thing seen is a table within the Chancel, covered with books and papers; behind it sits the Bishop or Chairman, his chair backed close up against the *Altar.* Scattered here and there in the pews are the Clergy and lay delegates, some talking or laughing, and others reading the morning papers. The galleries are filled with ladies, many of them clergymen's wives, and some of them interesting young ladies who seem to think that the care of all the churches is upon them daily. All of these ladies are particularly zealous for the "*party*" to which they may happen to be attached, therefore they are engaged in animated discussions about "High Church and Low Church." Here and there, a party may be seen contending about the excellencies of "our minister." Occasionally, a young damsel may be seen flirting with a Theological student or young Deacon just in Orders. Other young ladies, for the lack of a sweeter occupation, do full justice to a paper of Stuart's double refined sugar candy. Others are engaged in conversation on the opera, the last new novel; what this one wears, what that one does not wear; what a fine young man Mr. Smart is, and what a pity that Miss Blanque should have jilted him. But above this Babel-like confusion the sound of the chairman's mallet is heard, as he loudly calls, "Order in the house,"—should there be *disorder* there?

Then there comes an angry debate between a Low Church lawyer and a High Church clergyman. The ladies become excited, and the whole scene grows intensely interesting. The Low Church lawyer waxes hot, and charges the clergyman, and all other High Churchmen, with fraud, deceit, treachery, reserve, Romanism, and the like. The debate subsiding, naught is heard but the hum of conversation and the tittering of the ladies.

The Rev. Mr. —— moves that a series of resolutions be published in the Church papers, whereupon the Rev. Dr. —— rises and anathematizes Church papers—a vile institution, no doubt, except the paper of which he is about to become an editor—but he is interrupted by loud cries of "Question, question," and a motion to adjourn.

This may appear to be an exaggerated description, but I have seen such scenes in St. John's Chapel year after year; and really if I had not known that I was in the Convention of the Protestant Episcopal Church, I should have supposed that I was attending a political meeting in one of our State legislative assemblies. Now I would ask, if the church—the house of God—is the place for such scenes? If the Conventions were only convocations of the Clergy, and were conducted in a solemn order, there might be some excuse for holding them in a church; but then, of course, the irreverence of the galleries should be done away with, and there should be no secular conversation. But still, in any case, the church is not the place for such meetings—it was not consecrated for this purpose, but was solemnly set apart for the worship of God. The proper place for "Conventions" is a chapter house attached to the Cathedral Church of the Diocese. Our Diocesan Convention is about to be held; and may we not hope that they will take some measures to avoid so obvious a desecration?

Yours, &c., B.

CHARACTER AND COMPENSATION OF THE PRIESTHOOD.

To the Editor of the Churchman:

The complaint, as you are aware, has been very general with the Clergy, that they are commonly in receipt of a salary inadequate to their position, thus necessitating them to enter on avocations unsuited to their pastoral office, and injurious to its efficiency. A most singular feature of the complaint is, that it does not apply to parishes the members of which do not possess the requisite means to enlarge their pastor's salary, but to others who possess wealth, and who, in every worldly respect, are prosperous. In the latter instances, there will be found to be prevalent no sense of duty of support. The clergymen of such parishes, by going, one to his farm, another to his merchandize, and another to his newspaper office, themselves destroy the sacred associations that would otherwise attach to priestly functions; in mutually declaring themselves not "set apart," they leave their services to be measured by a worldly gauge, and encourage a belief fatal to a zealous ministerial support,—that they have their price, that they hold to a sliding-scale, adapting itself to the time occupied and the energy exerted. In addition to the expression of my own convictions on the matter, an appeal might be made to the experience of numerous clergymen, as to whether the fact of their having engaged, from the very first moment of their entering on their present parochial charges, in manual and secular occupations—a course taken through want of confidence in the sufficiency of promised support—has not served to limit their salaries to a stated sum, notwithstanding all the increase and wealth of their parishes, and has rendered their people more and more callous to the true claims of the Ministerial Office, as well as blind to any sense of the duty to free their Clergy from the originally self-imposed burden. Numbers have confessed, that had they not originally entered on farm labour, their congregations would unfailingly have afforded them an efficient support. They have degraded their office, and suffer the penalty of degradation. The *Churchman* has most conclusively shown, that to render a youthful parish, as yet possessed of inadequate means, a self-sustaining one, it is necessary that the clergyman devote his whole time to it, and that this devotion is an essential condition for the success of the free system. The complaint thus entered in general terms, is but made the worse by complaining. A practical remedy is necessary to be applied by those aggrieved; and the Church must be called to a sense of obligation by greater cause of obligation.

I observe that your sober contemporary, the *Calendar,* remarking on the topic of deficient ministerial salaries, observes:—"Those who value the Gospel, will be willing to contribute for its support, and those who know and feel the importance of the ministry in the Church, will not hold back the hand from its maintenance. We presume that one great cause of this evil is the low and imperfect views entertained concerning the nature of the Ministerial Office. The Clergy are, to a certain extent, looked upon as hirelings, as men hired to do so much work for so much pay, and whom it is proper to hire as cheap as possible. If, then, we would make men see and feel that the ministry was of GOD'S appointment, and that by His Law, those who have part in the same must live of the same, there would be no difficulty in securing for each clergyman a competent support."

Now, in order to this, faith is requisite, faith springing out of the assured reward to the fulfilment of duty. Those not possessing it should not enter on the Ministerial Office, or once entering it, might as well turn their backs to the plough in the grey of the morning as in the heat of noon or the shadows of evening.

Yours, &c., φ.

The Unity of Christ's Church.

To the Editor of the Guardian:

SIR,—In spite of the division of East and West; in spite of the subdivisions in both; in spite of the innumerable sources of contention and discord among ourselves, still the Church of Christ is one. How this problem is to be worked out rests with God. He will work it out, in His own way—not, we may be sure, in ours.

Meantime, I wish to suggest a practical consideration. Our real necessity, in this generation, is not so much to have determined for us what is the true faith, as where are the true hearts fitted to receive it. God can alone teach truth, and they will know most of truth to whom God has given it, through a right condition of heart. But, so long as we have so little "compassion one for another," so little power of entering one into another's place, and circumstances, and obligations—in one word, so little interchange of Christian *love,* we shall never have the blessed experience of unity.

I am looking now beyond our home sorrows. Of course, my suggestion covers all that sad and distressing movement which is now driving us in this parish into a miserable lawsuit about the material and the form of the holy table, about the *kind* of our altar-cloths, about the presence of the holy cross in our Christian worship, all of them concessions which (apart from cold law) the least share of a large-hearted love would grant at once. But I am looking farther off—I am looking on the broad field of Christendom; and I am thinking that the isolation of England, and the exclusiveness of Rome, and the bigotry of the East, and the wilfulness of Germany, are all judgments of God upon our wilful want of love; and they are all evils which the return of love will, through God's mercy, cure.

If any of your readers go along with me, they will be interested in hearing that a dignitary of the Oriental Church is now in London. It is a rare circumstance for an Oriental ecclesiastic to travel so far, and therefore it is but rarely that our ignorance of the Oriental Churches, of their ways and manners, of their Bishops and Priests, is brought so home. But it is an occasion of love, and as such I desire your permission to say something about it.

It was in the month of September of last year that I met Mar Athanasius Stephanos, the Archbishop and Metropolitan of Malabar, in Cairo. He was on his way to England to seek redress, at the hands of the Court of Directors of the East India Company, against the injustice of the Rajah of Travancore, the heathen prince in whose territory he exercises his jurisdiction. I will not enter into the details of his grievance. It may prejudice his interests to speak publicly of statements which have yet to be laid before the authorities. I will only say that, if I am rightly informed, they make out a case of singular hardship; and they bring before the Church at large a fresh testimony to that universal shortcoming in brotherly love to which I have referred.

But who is the Archbishop of Malabar? There is hardly any tradition so well sustained as that the Gospel was first preached in India by the Apostle St. Thomas. First in order came the conversion of Arabia Felix and the island of Zocotrœ; and then the Apostle planted the faith in the town of Cranganor, lying north of Cochin. And so the Church of Malabar came, in process of time, to include all the labours of the Apostle in this part of India, from Cranganor to Cape Comorin; and there is every reason to believe that it continued steadfast for some centuries in the things which it had learnt from its blessed founder.

But time wore on. And as in other parts of Christendom, so in this, the power of money wrought all manner of evil. A Syrian merchant, in the sixth or seventh century, coming with all the influence of wealth and of a coincidence in name (Thomas), persuaded the simple Malabarese to receive their Bishops from the Patriarchate of Antioch; and with their Bishops they received also the Nestorian heresy. Their subsequent history is one of great trouble. In the palmy days of the Indo-Portuguese Church an attempt was made to bring them under the supremacy of Rome; but this only resulted in a violent revulsion of feeling against that communion, which abides with them to this day. It resulted farther, in their yielding themselves up to Jacobitism, which also cleaves to them still.

The Archbishop of Malabar, then, at present in England, is the appointed chief minister to the Syrian Christians in Cochin and Travancore. The Jacobite Patriarch, residing in the Convent of Ananias, at Mardin, near Mosul, to whom the Christians of Malabar submit themselves, is his superior; and to assert this authority in his superior, and to claim the privilege to which his superior has called him, he has come to this country.

Now, Sir, I believe this prelate to be a true man. I have the testimony of competent authority—our political agent and Consul at Bagdad, Col. Rawlinson; our Vice-Consul at Mosul, Mr. Rassam; the Bishops of Calcutta, Madras, and Bombay; Mr. Kay, of Bishop's College, Calcutta; Mr. Woodrow, of La Martiniere, and others, who have examined his credentials, and who witness to their authenticity. And I venture to suggest that we should make him welcome amongst us, because of the common bond which binds us to Christ. He is identified with a fatal heresy, I am sure, without believing in, or so much as guessing at its sin. The founder of it, Severus, repudiated the notions of Eutyches as much as we do, and he also declined to leave the dogma of one or two natures in Christ an open question. So that it may well be conceived how *simple ignorance* may be the fault of his followers. I am solemnly persuaded that our connection with this prelate and his Church, through the East India Company, involves us in a high responsiblity. I am solemnly persuaded that their adoption, of the Catholic faith, *from England,* is an issue which, as it undoubtedly lies with us now, will assuredly be demanded of us "at That Day."

The Archbishop is now living with me, and attends our daily services here. It is very striking to witness his appreciation of a higher standard of worship than that with which he has been accustomed to identify the Anglo-Indian Church, as represented at Calcutta and Madras. And this is not without its significancy. Surely, if the blessed cross, the symbol of our salvation, be that which all the baptized children of our Lord can love and prize, and, whatever their land or language, read without stumbling, then it is a sign and token which we should be *forever* loth to lay down. It is that remaining link with the rest of Christendom which we should keep to the end. And surely, also, if our *daily offering* of prayer and praise be that wherein, with a thousand thousand assemblies of the faithful in all lands, we draw near to the Father of us all, then it is a blessing which we should cherish as an earnest of a fuller brotherhood and fellowship in Christ, to be fulfilled in God's own time.

Sir, there is no religion in simply opposing Rome. Religion is more bent on *winning* than on *opposing.* There would be more true religion in blessing God for those things in which Rome and we and all Christendom might be one, than in inventing things wherein we might forever differ. But there are other Christians in the world than those of England and of Rome—and do we owe them nothing?—Your obedient servant,

JAMES SKINNER.

St. Barnabas College, Pimlico, July 30.

Necessity of Church Ordinances to Salvation.

Salvation can never be other than a state in this life—yea, in one sense, it can be no more than that with those who have passed within the veil, until after the resurrection of the body and the trial of the great day of judgment. Though it is a state of rest and peace, and of certainty as far as the final issue is concerned, yet it is one of unfulfilled hope—one of expectation and prayer. They wait and pray for their "perfect consummation and bliss, both in body and soul, in the eternal and everlasting glory."

What is salvation in its full and complete sense? What but release from sin in all its effects, past, present, and future—from its guilt—its power and punishment—embracing in its extent the whole man—body, soul, and spirit! It is an eternal release of the spirit of man from the throes of a guilty conscience—from the stern agonies of remorse, and the fearful looking for of judgment and of fiery indignation. It is an eternal release of the spiritual nature of man from the power of sin—bringing it back into that straight line of moral rectitude, in which man was first created, and from which every human will has been bent. In a word, it is a removal from a state of probation to one of reward.

Complete salvation extends to the *body* also, involving its redemption from the weight of the curse under which it is crushed into the earth—the curse of pain, disease, decay, death, corruptions, worms, dust. Hence the resurrection is the great theme of discourse with the Apostles. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

Why all this stress laid on the resurrection of Christ? Because, by it, He planted His heel upon the head of that old serpent, who had fixed the seal of the grave on our whole race—because in it, is the earnest and pledge of the redemption of the bodies of all His saints from him who has the power of death—because by it He will hush the deep groans of His Church, travailing in pain, waiting for the adoption—(to wit:) the redemption of the body. Such is salvation in its ultimate perfection. But in the present it is only a state *probationary* and *conditional*—it is a state preparatory and progressive—having for its object the attainment of the promised bliss, fixed, certain, unchangeable. It is not therefore a mere abstraction. Having reference to a being consisting of two natures separate and distinct, a spiritual and corporeal, it must be so constituted and arranged as to address itself to this twofold nature of man. Any system, therefore, which ignores this great fact, is an absurdity. It must be false from the very nature of the case. There is no *possibility* that it can be true. How is it possible that men will deceive themselves with the delusive fancy, that they can be sanctified and perfected as well by simply cherishing holy thoughts and purposes, without the instrumentality of external and sensible ordinances, *as* positively enjoined for this purpose! If such be the fact, why then did God prepare a home for the penitent and believing sinner, in which he may be fitted for his home in the skies—his inheritance among the Saints? Why did He establish it at such cost of Heaven's treasures—laying the cornerstone in the first hour of the Fall—steadily building it up age after age—cementing its walls with the blood of His Son—attesting it by the voices of prophecy and the wonders of miracle, turning all nature out of her courses in witness of it—crowning it with the perpetual inhabitation of the Holy Ghost—blessing it with the ministry of angels—endowing it with the gifts of the Word and Sacraments and Ministry of reconciliation—to which are the promises—for which the world stands—which shall judge angels?—*Rev. David Pise.*

For The Churchman.

VENITE, EXULTEMUS DOMINO.

The sky with not a cloud o'ercast,
Blue, deeply blue, th' empyrean vast,
And redolent the air,—
Joy sits within my heart to-day—
A guest no care shall drive away:
I bid thee welcome there;

And haste, with eager, willing feet,
Where saints in congregation meet—
God's holy House of Prayer—
Pour forth the joy within my soul
Where anthems high in rapture roll,
That reach th' Eternal ear.

Venite, Earth—your homage bring,
Answ'ring the young-eyed Cherubim
That form the heavenly choir,
And Holy, Holy, Holy, cry,
To Him who fills the throne on high—
Whose song shall never tire.

O Earth! send back thy loud acclaim,
That holy thrice shall be His Name
To whom we offer praise;
Let trumpet sound, and organ roll
The diapason deep—my soul
Shall tune its grateful lays.

For mercies past exulting springs
That soul—no joy the future brings
He will not deign to bless;
The present hath no care—His arm
Is strong who yet hath saved from harm—
Can I now trust Him less?

Be this the foretaste of that morn,
When soaring high, in triumph borne,
The blood-bought soul shall rise;
When we shall meet, whom now we sing,
Jehovah God, our Saviour King,
Triumphant in the skies.

New Rochelle, Aug. 20, 1855. M. H. J.

FOR THE YOUNG.

PETER THE GREAT.

Peter, when a mere boy, perceived the degradation and barbarism of his subjects, and resolved to raise them above the innumerable evils which he beheld on every side. At eighteen years of age he had meditated gigantic plans of reform, to be effected only by assuming greater powers than were ever exercised even by his despotic predecessors. We have the faith to believe that he did not exercise his mighty power with the ultimate view of aggrandizing his own person and family, as some of his successors have; that he did not aim merely to make himself "*the state*," like Louis XIV., from the mere selfish passion of absorbing the state in his throne, but rather that he might create a mighty empire out of disordered states—that he might raise barbarians from brutal ignorance and apathy, to be efficient, healthy, happy, civilized beings—that he might repress crime and violence—restore order, decency, and law—promote industry, art, science, and material wealth, and make his nation respected and powerful in Europe. That these were the great objects of his desire, in spite of his arbitrary temper, his jealousy of all authority that did not emanate from himself, his occasional excesses, his violent passions, his barbarous traits, his savage cruelties, and his many crimes, we believe can be made clear and evident to all impartial persons. We detest his many vices, and do not love him as a man; but we honour him as a sovereign, despot though he was, because he did not believe himself a god, but only the vicegerent of God, whose ultimate and eternal laws were to be enforced by any or all the powers which the Almighty had delegated to him as the sovereign ruler of a mighty people.

When he ascended the throne, on the death of his father, Alexis Michaelovitz, in 1682, and when his opened eyes surveyed the state of the empire which he was called upon to rule, not surely by the suffrages of the people, or the authority of a constitution, but by the will of God, he beheld national poverty, universal rudeness and coarseness, infinite injustice, petty tyrannies without end, general ignorance, baseness, and bar barism. All the evils which have ever depraved and degraded humanity were around him, and were indulged in with a recklessness and remorseless eagerness at once disgusting and destructive.

Under such circumstances Peter commenced his reign. How great was the labour which he imposed upon himself! But he was a Hercules—he was equal to his task, and that task, in spite of his tyranny, was a beneficent one.

Before he began his first labour, while a mere boy, under eighteen years of age, he strangled a serpent. Sophia, daughter of Alexis by a first marriage,—a woman of masculine vigour, who had secured to herself the office of regent during the minority of Peter,—aimed, as soon as she perceived his genius and restless enterprise, to rid herself of him and reign alone. She leagued with Prince Galitzen and the strelitzes, those disorderly Moscow soldiers; an insurrection took place, with the ultimate view of assassinating the Emperor; but Peter escaped, suppressed the insurrection, punished his enemies with the knout and with death, and assumed in good earnest the government of the realm. Heretofore he had been devoted to pleasure, his education had been purposely neglected, and he was barbarous in his tastes, but soon the work of reformation began on himself and on his country.

His first labour was the creation of a navy, originating, perhaps, in his love of sailing rather than in any enlarged views of the value of commerce, or any prophetic foresight of the benefits which it was ultimately destined to confer on his country. He was, when a boy, fond of adventure and enterprise, and especially attracted by the wonderful qualities of a sailing vessel. Other boys have felt the same enthusiasm, and who shall say how much heroism has been excited among young men by the passion of sailing? To how many is it fascinating, romantic, delightful. But there is a Providence in the world, and that Providence is seen in the early taste of the czar, which led him, step by step, to construct a navy, and lay the foundation of commercial enterprise in his barbarous land.

Every one is familiar with the story of his first experiments with a boat which had been built by a Dutchman, to sail in the little river which passes through Moscow. How Peter was delighted when he learned that it could sail against the wind. How he learned to manage it himself. How he engaged Brandt, the Dutchman, to build him a yacht to sail on Lake Peipus, south of the gulf of Finland, between Ingria and Livonia. How his ambition expanded to sail on the ocean. How he purchased a Dutch merchant ship at Archangel, and accompanied by an English man-of-war sailed to the frozen ocean. How his passion for ships increased. How he performed all the duties of a seaman, from the lowest drudgery of a common sailor to the management of a ship itself. How he incurred great risks, but manifested the greatest intrepidity and ability. These things are known—these early pastimes, which show the adventurous boy rather than the comprehensive statesman. It were a mistake to suppose that he started with the idea of founding a navy, for political and commercial purposes; he was too young, too inexperienced, too ignorant. But God had a work for him to do, and he made use of this early passion to lead him on gradually to the perception of the value of commercial enterprise. The ambition of the youthful sovereign was not content with the two or three clumsy merchant vessels. He resolved to found a navy; for this purpose he studied the art of ship-building, and employed a vast number of men in different places, to gird his empire around with wooden walls, in imitation of England and Holland.

The czar had now an army and a navy, and the respect of his subjects. But he perceived his own deficiencies—that he was inexperienced—that he was ignorant of those arts and of the knowledge which had elevated neighbouring nations—and he resolved, not from mere curiosity, nor for the sake of pleasure, to visit the various kingdoms of Europe, and learn their social and political institutions, with a view of introducing such as he liked into his own country.

His efforts to civilize his subjects constitute his highest glory, and his highest claim to our regard. Before he could reform his people, he must be himself reformed—he must educate himself.

His third labour, and no slight one for an absolute ruler, was to renounce, for a time, the honours and pleasures of royalty, and assume the character of a servant, a labourer, a student, and a traveller, in order that he might become a more mighty monarch. There is so much romance in the incidents of his tour through England and Holland, that it invests his history and character with peculiar charms. It was in a red woollen shirt and duck trowsers, with a sailor's hat upon his head, an adze in his hand, seated on a rough log of timber in the ship-yard of Saardam, that the great Duke of Marlborough first beheld this extraordinary man. Contemplate the novelty and phenomenon of a sovereign, who governed with absolute sway the largest empire in Europe, and who had command of unbounded wealth, submitting to the hardships of manual labour like a common workman, eating brown bread, sleeping in a mean hut, and astonishing every one by his feats of physical labour, and all that he might make himself master of a great art—an art on which the future prospects of his country in no slight degree depended. Contemplate this active-minded, energetic man, studying civil engineering, fortifications, mathematics, and languages; visiting schools, charitable institutions, manufacturing establishments, corn-mills, paper-mills, oil factories, blacksmiths' shops, dock-yards, churches, Quaker meeting-houses, courts of law, parliament houses, hospitals, and libraries; holding interviews with artists, merchants, admirals, generals, judges, senators, and kings; dining one day in a mean eating house on Tower Hill, and on the next with the Archbishop of Canterbury, at Lambeth, and on the third with King William, at Kensington. Averse to ceremony and pomp, and aiming solely at his own improvement, and finally leaving the kingdom with an army, not of soldiers, but of pilots and sailing-masters, surgeons, gunners, blacksmiths, sail-makers, carpenters, compass-makers, tinmen, painters, architects, in all five hundred persons, whom he had induced to settle in Russia for the civilization of his subjects. Is there not greatness in this? Greater than the pomp of courts, or the march of armies, or gorgeous triumphal processions? It was the end which he had in view which constituted their moral greatness, and the control which he exercised upon himself, with all his violent passions and his vast ambition. Such is the way that greatness is ever secured—by self-sacrifices, labour, and temporary humiliation. What a lesson to the pampered sons of the rich and luxurious in the marts of commerce, or in the capitals of aristocratic pride! Oh, ye young men, self-indulgence, ease, supercilious self-complacency, pleasure-seeking, idleness, and vanity, are inconsistent with greatness, or any pursuit which ennobles man! In your comfortable and proud obscurity, look up to Peter the Great—the mighty monarch, teaching the world an immortal lesson—a lesson which should be engraven on your memories so deeply that no pleasure or vanity should ever efface it for an hour.—*Southern Quarterly Review.*

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Arena Chapel, Italy.—The architecture of Italy in the beginning of the fourteenth century is always pure, and often severe; but this chapel is remarkable, even among the severest forms, for the absence of decoration. Its plan is a pure oblong, with a narrow advance tribune, terminating in a trilateral apse. Selvatico quotes from the German writer Stieglitz some curious observations on the apparent derivations of its proportions, in common with those of other buildings of the time, from the number of sides of its apse. Without entering into these particulars, it may be noted that the apse is just one-half the width of the body of the chapel, and that the length from the extremity of the tribune to the west end, is just seven times the width of the apse. The whole of the body of the chapel was painted by Giotto; the walls and roof being entirely covered either with his figure-designs, or with various subordinate decorations, connecting and enclosing them. The spectator, when looking from the western entrance towards the tribune, has on his right the south side, which is pierced by six tall windows, and on which the frescoes are therefore reduced in number. The north side is pierced by no windows, and on it, therefore, the frescoes are continuous, lighted from the south windows. The several spaces are occupied by a continuous series of subjects, representing the life of the Virgin and of Christ; the narrow panels below are filled by figures of the cardinal virtues and their opponent vices; on the lunette above the tribune is painted a Christ in glory, and at the western extremity, the Last Judgment. Thus the walls of the chapel are covered with a continuous meditative poem on the mystery of the Incarnation, the acts of Redemption, the vices and virtues of mankind as proceeding from their scorn or acceptance of that Redemption, and their final judgment.—*Ruskin.*

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The National Garb in Russia.—It is stated that, according to the Russian law, every nobleman and civil functionary, from the highest to the lowest grade, wears a uniform. This costume was, until recently, in the fashion of a dress coat, with standing collar and embroidery. A late ukase has, however, changed this foreign *habit habille* into the old national kaftan, or long frock and large loose trousers, much better suited to the climate. The German papers say that this change has been received with intense satisfaction. All classes, even from childhood upward, in St. Petersburgh, Moscow, and the other cities, fling aside with disgust every article of Western manufacture, and adopt the newly created national garb of loose trousers and easy jacket of gray cloth, with green collar and cross upon the breast. Hatred will thus go down, and passing from sire to son, penetrate all the fibres of the heart and faculties of the mind.

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The sympathy which is to be coveted is deep as well as delicate, being based on that which is the only real foundation of friendship between earnest men—similar moral tendencies, ripening as life goes on into similar or analogous objects and pursuits.

HEBDOMADARY.

Friday, August 24.—*St. Bartholomew, A. M.*—In the catalogue of the Apostles, which is given by the first three Evangelists, Bartholomew makes one of the number. St. John, however, not mentioning him, and recording several things of another disciple, whom he calls Nathaniel, and who is not named by the other Evangelists, has occasioned many to be of the opinion, that Bartholomew and Nathaniel were the same person. St. Bartholomew is said to have preached the Gospel in the greater Armenia, and to have converted the Lycaonians to Christianity. It is also certain that he carried the Gospel into India; and as there is no record of his return, it is not improbable that he suffered martyrdom in that country.

Sunday, August 26.—*Twelfth Sunday after Trinity.*—In the Collect, to-day, we call upon God, by his known readiness to hear our prayers and to grant them abundantly, to extend that mercy to us. Though we deserve nothing, but rather our conscience misgives us, that we have merited the curse of God more than His blessing, still we pray, first, that He will forgive us wherein we have erred, and secondly, that He will grant our prayers for the sake of Jesus Christ.

Tuesday, August 28.—*St. Augustin, B. C.*—St. Augustin was an African, and Bishop of Hippo, and one of the greatest Fathers of the Church. He has left us many most valuable writings, amongst others his Confessions, which give us a history of his early life, of his pious mother Monica, and her ceaseless prayers for him, which were granted at last, and he was converted and baptized under St. Ambrose, Bishop of Milan, from which time he was as a bright and shining light in the Church of Christ unto this day.

Wednesday, August 29.—*Beheading of St. John Baptist.*—This day is kept in memory of the beheading of St. John the Baptist. In the fourth century, Julian the Apostate ordered St. John the Baptist's relics to be burnt, but some of them were privately reserved. His head was found after this, in the Emperor Valens' time, and was deposited in a church at Constantinople.

A SONG.

Come into the garden, Maud,
For the black bat, Night, has flown;
Come into the garden, Maud,
I am here at the gate alone;
And the woodbine spices are wafted abroad,
And the musk of the roses blown.

For a breeze of morning moves,
And the planet of Love is on high,
Beginning to faint in the light that she loves,
On a bed of daffodil sky,
To faint in the light of the sun she loves,
To faint in his light, and to die.

All night have the roses heard
The flute, violin, bassoon;
All night has the casement jessamine stirr'd
To the dancers, dancing in tune;
Till a silence fell with the waking bird,
And a hush with the setting moon.

I said to the lily, "There is but one
With whom she has heart to be gay
When will the dancers leave her alone
She is weary of dance and play."
Now half to the setting moon are gone,
And half to the rising day;
Low on the sand and loud on the stone
The last wheel echoes away.

I said to the rose, "The brief night goes
In babble and revel in wine.
O young lord-lover, what sighs are those,
For one that will never be thine?
But mine, but mine," so I sware to the rose,
"For ever and ever, mine."

And the soul of the rose went into my blood,
As the music clash'd in the hall;
And long by the garden lake I stood,
For I heard your rivulet fall
From the lake to the meadow and on to the wood,
Our wood that is dearer than all.

From the meadow your walks have left so sweet,
That whenever a March-wind sighs,
He sets the jewel-print of your feet
In violets blue as your eyes,
To the woody hollows in which we meet,
And the valleys of Paradise.

The slender acacia would not shake
One long milk-bloom on the tree;
The white lake-blossom fell into the lake,
As the pimpernel dozed on the lea;
But the rose was awake all night for your sake,
Knowing your promise to me;
The lilies and roses were all awake,
They sigh'd for the dawn and thee.

Queen rose of the rosebud garden of girls,
Come hither, the dances are done,
In gloss of satin and glimmer of pearls,
Queen lily and rose in one;
Shine out, little head, sunning over with curls,
To the flowers, and be their sun.

There has fallen a splendid tear
From the passion-flower at the gate.
She is coming, my dove, my dear;
She is coming, my life, my fate;
The red rose cries, "She is near, she is near;"
And the white rose weeps, "She is late;"
The larkspur listens, "I hear, I hear;"
And the lily whispers, "I wait."

She is coming, my own, my sweet;
Were it ever so airy a tread,
My heart would hear her and beat,
Were it earth in an earthy bed;
My dust would hear her and beat,
Had I lain for a century dead,
Would start and tremble under her feet,
And blossom in purple and red.

From Tennyson's New Poem of "Maud."

Holy Orders not a Profession.

In the general conversation of the world, Holy Orders is considered nothing more than one of the learned professions, and a young man is expected to enter upon it precisely in the same manner as he would any other occupation or business of life; but I wish to show you that Holy Orders is not a mere profession, but as its name imports, an *order*. If you ask me for the distinction between an order and a profession, I reply that a "profession" is something openly assumed and set forth upon a man's own private responsibility; whereas, an order requires something external to himself both in its originating power and in its commission. It is a man's own doing that he is a carpenter, a shoemaker, a physician, or a lawyer; he has nothing to do but serve his apprenticeship, learn his business, obtain his diploma or his degree, according to standards and rules laid down, and then he commences his practice. It is not so, however, in Holy Orders; in one sense, indeed, it depends upon a man's own will that he should enter into Holy Orders, inasmuch as he need not enter *against* his will, and in this respect it is that the Priesthood of the Christian Church differs from the Priesthood of the Jewish; because the latter were of necessity appointed to the service of God—the fact of their service depending on their birth; but beyond this we do not find that a man's own will as merely such can give him the right to Holy Orders; there must be a will external to his own, and that is the will of God. Of course everything is done by the will of God, and no profession can be entered *without* God's will; but it is not in *that* sense that I now use the phrase, I use it in the sense of a moving power of the Holy Ghost, especially declared in ordination; for you will observe, on looking to the Book of Common Prayer, that this question is solemnly put to the Deacon on his presentation to the Bishop. "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration"—to which the reply is given, "I trust so." So again there is of necessity the external commission as equally demanded as the internal movement, for without the laying on of hands by one having authority, the Orders could not be valid; for which you may see at large the preface to the Ordination Services in the Book of Common Prayer. We might illustrate the meaning in two ways: first, by the distinction in common life, which is made between a peer and a commoner; for a man is not said to be a commoner as his profession; nor, as distinguished from him, a peer as his profession—he is either one or the other as an order. The elevation of a man out of one order into the other, is by the external call and commission of the Sovereign. And again, in the peculiar rank and dignity which is attached to knighthood, such as that of the Garter. A man does not become, as his "profession," a Knight of the Garter—that is to say, he does not assume it as his own free will and deed for the sake of making his livelihood thereby, as a man professes to be a physician or an attorney. It does not depend upon himself; but first upon the gift of the Sovereign who calls him, and secondly upon the chapter of the order who receive him, and formally and externally endue him with the insignia and the rights which belong to their brotherhood.

"But what," some one may ask, "does it signify; it is the same thing, only with another name." Far otherwise. A "profession" necessarily means, and it is the essence of it that it should mean, "a way of gaining a livelihood." It is a mere worldly matter, and it falls exactly under the words of the Catechism, "I will learn and labour truly to get mine own living." Whereas an order, as exemplified in the peer and the knight, is a condition or class, and is entirely irrespective of anything worldly. The object is not that a man may have a comfortable maintenance, accumulate riches, build a large house, and keep a great number of carriages and horses—it is not for such an object as this that a layman becomes a deacon, and afterwards a priest, or maybe a bishop; it is not a craft, or a species of commerce or trade, or a lucrative speculation; it is not to make money—but it is an order of dignity and honour; of honour the highest, as God's special servant, of responsibility the greatest, as serving God for the saving of men's souls.

It is true indeed that those in Holy Orders must be maintained; and since those who enter them have bodies, those bodies with their many wants must be supplied like those of any other men; and, therefore, the Church, following the law of God, has endowed the offices of Holy Orders with divine gifts and offerings as their due; but this, I desire you carefully to observe, is only the accident or contingent of the order, it does not constitute its essence. Its essence, as set forth by Almighty God in His Holy Word, is simply this: a setting apart and sanctification of a class for the ministration of the Altar, the service of the Sanctuary, and the preaching of the Gospel. But it is said by the adversary that this is all very well in point of theory, but in point of fact it is notorious to all men that the greater portion of those who seek Holy Orders, do seek it for nothing more than the gaining of a livelihood. It is true; but the abuse of a holy thing does not make the thing itself unholy or alter its nature; it only brings upon the heads of those who commit such a sacrilege a greater condemnation; and this is the very point to which I would bring you. To the tradesman, it is allowed that he buys and sells and gets gain; to the merchant, that he sends his ships over the mighty ocean, that he may become rich; to the physician, that he may go from house to house, and healing the sick, receive his reward in gold; to the lawyer, that he may receive his briefs marked at the back with many guineas, in proportion to the wisdom of his judgment and the brilliancy of his oratory; to all these, as worldly, worldly things: but to the Priest or to the Bishop, to him whose office is to minister where God is all in all, and spiritual things alone are the treasures which he keeps; to him who has the holy Sacraments of God about him, to whom are committed the keys of Heaven to lock and to unlock, to loose and to bind—to him cannot possibly belong the grasping hand, or the covetous heart, or the eye hankering after the accursed thing; is it not a dreadful profanation even to conceive it? Just examine the general spirit of that address which is made by the Bishop to a Priest at his Ordination, and see how he is exhorted to remember the dignity and importance of the office; how great a treasure is committed to his charge; how he is to forsake and set aside "ALL WORLDLY CARES AND STUDIES," how he is "to give himself WHOLLY to his office." Examine again the consecration of a Bishop, and observe how the Epistle is selected from 1 Tim. iii.: "A bishop must be blameless . . . . NOT GREEDY OF FILTHY LUCRE . . . . not covetous;" and observe how this question is solemnly put to him: "Will you deny all ungodliness and WORLDLY LUSTS?" The great and prominent idea is most assuredly, as we cannot fail to gather both from the nature of the thing, the Word of God, and the commission of the Church, "FEED MY SHEEP," not yourselves. "FEED MY LAMBS," not your own coffers. "Be to the flock of Christ a SHEPHERD, not a WOLF."—*Bennett's Letters.*

Our English Brethren.

As to England, I know not how, even with this interval of separation, to command my feelings when I touch upon its heritage of the Lord. My filial affections went out towards her as emphatically our "Mother Church." Though she had at first deferred our petition for the gift of Bishops, yet we could not but recall her subsequent course without the warmest gratitude. We remembered how soon after her first hesitation, she received, in all good fidelity, our exemplary White and Provoost, and sent them back to constitute, with Seabury, that threefold number of Bishops, without whose triple action, as consecrators, the Church has never been willing to acknowledge as valid any extension of its Episcopate.

It was an affecting day when I went over the time-honoured Lambeth Palace, and by one of its inmates was kindly conducted to the Chapel, and had pointed out the spot where the saintly White, with his companion Provoost, were clothed with the awful prerogatives of Chief Shepherds for Christ's flock. And what a day is that for an American Churchman when he approaches, for the first time, the majestic pile of an English Cathedral—when he walks slowly up the long-drawn aisles, and seems utterly as nothing amid the vastness and grandeur stretching so interminably around. It appears almost like a heaven of itself; and when the choral service floats so sweetly through its own atmosphere against the starry chromatic roof, and the thousand statues in pure marble seem instinct with life on every side, you feel it is the utmost anticipation on earth of Christ's future Kingdom of glory.

And where, but from the late visitings of the Holy Ghost, have come the fresh life and devotedness that is fulfilling the promise of having spiritual incense offered in every place to Christ's name, and makes all England appear almost like a fresh conversion of an entire nation unto God by the thousands of new churches springing up over the land?

True, the Church there has its trials. At times she is perplexed how to employ her prestige as a State religion—how to protect herself from the usurping power of patrons. More than one noble brother, too, has been stricken to the dust of humiliation at the defection of some one who fought by him side by side. But her seventeen thousand Clergy move steadily forward in the spiritual warfare, and promptly fill up the ranks reduced by the deserter.

Who that contemplates her as at present, has a faith bold enough to sketch her future? What already characterizes her doings? Laymen's hearts overflowing with noble purposes, and their hands diligently performing good works for Christ. Sons and daughters using their ample means in rearing noble structures to which the poor can resort, and where they may kneel down with the donors at a common altar; others opening hospitals for the sick and needy; the delicate and refined glad to minister and soothe with their own hands at the bedside of the sick and infirm. Yes, beloved, we have brethren and sisters in that Church whom even Apostles would have gloried in as co-workers.

But her home work is, perhaps, her lighter achievement. Her Episcopate is extending with primitive success. Her spiritual life is going out into all lands. Her chapels are to be found all over Europe and the East. Her existence at home and abroad constitutes a mighty section of the Kingdom of Christ.

With thus much already achieved, who, I say, has boldness to estimate her progress? For what are the elements of the reckoning? I need not speak of a Liturgy which expresses so accurately the temper and faith of the Gospel. But I may refer to the spirituality of the discourses heard, aye, *hung* upon, by her millions of devout worshippers. Who, also, are those offering themselves for the altar and the pulpit? Many of England's noblest and wealthiest sons. Her scholars are foremost in the world of Christian literature. The best energies of her greatest minds are plied with scrupulous industry in watching and guiding and maturing a high Christian education. Best of all, the Sovereign herself of that elevated kingdom sets the example of parental oversight and domestic culture, by consuming the first hour of each day in personally embuing her children with knowledge that may make them wise unto salvation. And what estimate of result shall we place upon God's own chosen instruments of public prayer and celebration of the Holy Eucharist? Knowing the strong negative to the inquiry, "Is the Lord's hand shortened that it cannot save," well may we wonder what must be in store for a people with their devotion. There are about as many churches *daily* opened for Divine Service in Great Britain as we number churches in the whole United States. The light and power which issue from that communion are the most hopeful source of this world's regeneration.—*Rev. I. H. Tuttle's Brief Sketches of European and Eastern Churches.*

The False Historian.—In proportion as the uncertainty of history, increasing as it recedes from the age of contemporary authors, is perceived and acknowledged, there seems to arise a desire of supplying the want of sound and credible evidence by conjecture, and of framing hypotheses, which shall remove inconsistencies, diminish improbabilities, and introduce coherence in the traditionary accounts. To some inquirers, indeed, this uncertain period of history presents greater attractions than a period of comparative certainty, lying within the observation of contemporary historical writers. Such a preference of the uncertain to the certain period; of the period of conjecture to the period of proof; of the period of imagination to that of the reason, is founded on a misconception of the ends of history. If the past is to furnish instruction, and to serve as a beacon for the future, history must be a well-authenticated narrative of facts; it must not be a vague and indistinct sketch, formed by doubtful conjectures. Such a preference for the dim and indefinite portions of history, likewise, generally implies a sacrifice of the interests of the reader to the reputation of the writer. In proportion as the materials are confused, obscure, and imperfect, there is scope for the ingenuity of the historian; for bold theories, novel combinations, startling hypotheses, brilliant fancies. The historian who contents himself with the less aspiring but more difficult task of collecting, digesting, weighing, and interpreting evidence is, in comparison with a writer of the former class, regarded as a mere drudge or pioneer of literature. His fidelity to facts is taken as the mark of a barren and uninventive mind. But a historian who emancipates himself from a close adherence to authentic testimony may be able, perhaps with little cost of labour, to exhibit himself in a favourable light, and to dazzle his readers by the appearance of important discoveries; though, in fact, he has produced nothing but arbitrary fiction under the garb of history, and has furnished no solid material for the instruction and profit of the student.—*Sir George Lewis.*

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Influence of a Devotional Ritualism.

The taste, my Lord, which you state to have been excited for such forms and observances as you censure, is the very taste which most effectually draws men to the public worship of God—which induces them, with willing minds and grateful hearts, to "go into His gates with thanksgiving, and into His courts with praise," to "be thankful unto Him, and speak good of His name." What, but the excitement of such a taste could already, for instance, have gained the church of St. Barnabas such a throng of *daily* worshippers? Why, there is every reason to believe, my Lord, that had the prevalent hum-drum style of (so called) public *worship* been attempted there, it never would have had a congregation at all. Nay, it is more than probable that the pastoral labours of the Clergy there would have met with insurmountable difficulties altogether, had the Church of England been presented to the people in the mere Protestant Establishmentarian aspect, in which she too usually presents herself to the humbler classes. But at St. Barnabas, as your Lordship is aware, the Church is free to all alike. The holy principle is there strictly carried out, that "God is no respecter of persons." And although a church for the poor—nay, emphatically, *a poor man's church*—it is not, as you know, like too many places which are *only for the poor*—mean, and bare, and desolate-looking—but a Temple of God that is worthy of the name; while its services are in all respects such as would become your Lordship's own cathedral of St. Paul. There, above all, it may emphatically be said, "The poor have the Gospel preached unto them." And be assured that the poor are not insensible to all this. It is making an entrance for the Church of England into their hearts and affections,—it is winning their attachment to her glorious ritual,—it is securing a reception for her scriptural teaching,—it is bringing men under the influence of her holy discipline. Men, women, and children, all seem to value and to love it, and regularly go into its courts, that they may "serve the Lord with gladness, and come before His presence with a song." Let me relate to you, my Lord, a little anecdote connected with this, and illustrative of the charm of such a spot. I was surprised to see there, on several occasions, a fine, intelligent, open-hearted boy, whose mother I knew to be a lady of so called *Evangelical principles*, and the author of one or two little books, or tracts, enforcing them. "How does it happen, my good boy," I said to him one day, after we had got out of church, "that you come here? I should have thought that your mamma would not suffer you to frequent such a place as this." "O, sir," he replied, "she does not object—she rather likes me to come." "Indeed!" I returned, "and does she ever come herself?" "O dear, no," he answered, "*she* would not come for the world;—she says it is far too Popish for her; but she is very willing for me to come, for she says I never took to going to church before; she could hardly ever get me to go, and when I was there I often fell asleep; while here I take quite a delight in it all. I never could understand sermons till I came here. And do you know, sir," he added modestly, "mamma says she thinks I am a steadier, better boy since I have come." Of course I could not but express my satisfaction and pleasure; and I have frequently since had the boy at my side, "singing unto God with the voice of melody." Surely, then, forms and ceremonies which produce such results as these are not to be despised.

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It was the same bugbear that raised so unreasonably and unjustly the whole clamour against St. Barnabas, but which reflection and observation have already done much to dispel. And it needs but that honest minds should come and see, and judge fairly for themselves, to expose the groundlessness of such terrors. Many such a mind has, I believe, come and seen, and judged for itself, and gone away impressed, as it never was before, with the realization of what it is to "worship the Lord in the beauty of holiness." Two recent instances of this I cannot refrain from relating. The first was that of a Baronet, who has eminently distinguished himself in our colonial service, and was lately on a visit to England from the distant colony where he still resides. He cared not much, perhaps, about the Church, or, at any rate, he professed not to do so. Yet his answer to my friend's inquiry, who accompanied him to the service of St. Barnabas', showed how even the indifferent may be made to feel its solemnities; for he declared that he never in his life before had seen so striking a representation of what he could not but think Divine worship ought to be,—earnest, hearty, devotional, congregational; and when asked if there was not too much *ceremony* in it for his taste, "I care not," he said, "for the ceremony, it may be all very well in its way, but I saw earnestness, I saw devotion, I saw heart in God's worship, such as I never saw before, and that was quite enough for me." The second instance is one which I was myself made personally privy to. I took to St. Barnabas' one Sunday morning, during the late summer, a friend of mine from the provinces, an eminent physician in one of our large seaport towns, a highly educated, scientific, and literary man. I did so rather unwillingly, for his prejudices were strong against its style of worship; but, being my guest at the time, and having expressed a particular wish to go, I could not well avoid it. He went, I knew, with his heart against it; his motive was, probably, little else than curiosity. We had not been in the church many minutes, however, before it was evident that the very air and aspect of the holy place had a softening, perhaps sanctifying influence over him. We were there some time before the service began; and as my friend sat contemplating the solemn grandeur of the place, he evidently became more and more subdued. At length the white-robed train of clergy and choir came in solemn procession, and took their places in the chancel, and the service commenced. At first my friend's devotion, though respectful, was cold, and formal, and mute; but as the service proceeded, he gradually thawed, until at length he became as hearty and fervent as any round him. An awakening sermon from the senior curate further animated and interested him; he gave his alms with evident delight at the offertory; he joined with devotional fervour in the prayer for the Church militant; and when, at its conclusion we arose from our knees, he expressed to me, not without deep emotion, his wish to remain and partake of the Holy Communion, in which, of course, I was but too glad to join him; and he did, I am thoroughly persuaded, "draw near with faith, and take that Holy Sacrament to his comfort." On our way home, he candidly, and with deep remorse, acknowledged to me, that he had "gone to scoff," though he had, in God's mercy, "remained to pray." Never, he declared, had he been so powerfully affected in Divine worship before; never had he thought that the service of our Church could be made so deeply devotional; and his only regret was, that he could not enjoy the invaluable privilege of attending such a service at any one of the churches in the town where he resides.—*Letters of "A Layman" to the Bishop of London.*

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Everything has its snare: and even things lawful may be enjoyed in an unlawful and unwarrantable manner.

THE CHURCHMAN.

NEW YORK, AUGUST 23, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays.*

NOTES OF THE WEEK.

—Anxious to serve the charitable object of the "Association for the Spiritual Aid of English Churchmen Emigrating to the United States," we would give prominency to the subject by in this place urging its claims upon American Churchmen, as having in view the promotion of the highest interests of those who are members of the same household of faith with themselves. We need not here go into the details of the Association's plans, or dilate upon its merits: the former appear eminently calculated to secure the end proposed; and the latter will at once suggest themselves to every earnest Catholic Churchman, of whom the Association ask sympathy and support just because his Churchmanship is, or ought to be, *Catholic.* The notice of the efforts that are being made, which we have given in another page, will convey information as to what is desired to be done; and let us hope and trust that our English brethren will have no cause to complain of the response they will receive from this side of the Atlantic.

—The unhappy perversion to Popery of the Rev. Mr. Markoe, late a Presbyter of our Church, which we had occasion to discuss last week, forms the subject, it will be seen, of further remark in another part of this sheet, called forth by some interesting and reliable communications relating to his case. Let it not for a moment be supposed that we are the apologists of the deluded pervert. We reprobate the step he has taken as strongly as any one can possibly do; and we have quite as wholesome a dread, we trust, of those predisposing causes which with him, as with others, have been, and still are, so vigorously at work. But the responsibility is not confined to those who fall under the sin. There are those who are faithless and dishonest in another direction, yet are unscrupulous enough to remain in a communion some of whose most vital principles they at heart deny; and these men have much, very much to answer for, in such perversions as these. If a more solemn and devotional ritualism in Public Worship—if reverence, and devotion, and practical piety, and reality—if the assertion of the Catholic doctrine, and the maintenance of the Apostolic discipline of the Church,—if these things, so faithful, so true, so indispensable, cannot be endured—or rather if the conduct of pseudo-Churchmen is such as to excite a suspicion that they cannot, and honest hearts are shocked, and sensitive minds are crushed, and feeble judgments are distorted thereby,—there is, there cannot but be, a fearful accountability for sin and error that is chargeable somewhere else, besides upon the unhappy perverts themselves.

—We are gratified to find that our humble efforts to promote reverence in church, and to commend a more devotional demeanour generally in Public Worship, are not in vain. Very encouraging assurances are given us, from various quarters, that the subject is attracting attention, and that our hints are being acted upon. Even as respects the use of the fan in Divine Service, notwithstanding what some of the Clergy have unhappily done to ridicule the idea of its being irreverent and vicious, we are assured that a powerful impression has been produced, and that there are already signs of its being discountenanced and abandoned. That it was high time to speak out, upon the general question of reverence—or, rather, irreverence—in our congregations, we have very striking evidence in a communication that will be found in another column, complaining of the gross irreverence that too often prevails during what ought to be a solemn proceeding—that of consuming what remains of the consecrated elements, after the administration of the Holy Communion. We quite agree with our respected correspondent, that it is "painfully irreverent," that the congregation should sit when notice is given of the celebration of that Holy Sacrament, and even when the exhortation is read to the duty of considering "the dignity of that Holy Mystery." But to act as he describes ladies and others do, during the consumption of that which has been consecrated as the Body and Blood of Christ, and of which they have just partaken as such, and as thereby their "spiritual food and sustenance"—with shocking levity, "ladies conversing as freely as if in a drawing-room, and gentlemen passing the cup from one to another," as though they were at a convivial party; "the *wardens* rushing down among the departing congregation, carrying the chalice and paten from one to another, as if to beg the consumption of the Sacramental Elements!" What shocking irreverence is not this, if there be any reality in that to which it is made to appertain! And yet are there clergymen who not only see such scenes of gross impiety, and rebuke and restrain them not, but who laugh at us who would have those habits which lead to these desecrations corrected and remedied.

In close connection with this subject is another of which some interesting notices will be found elsewhere,—the influence, namely, of a devotional ritualism, which will do more, after all, under God, to secure reverence in His Sanctuary and His Holy Worship than anything else. The illustrations of this fact, which are recorded, deserve deep attention, because they are real occurrences. Irreverence is overcome by the very solemnity of all around—the very atmosphere of such a place stifles and extinguishes it. As in one of the cases referred to, "the very air and aspect of the holy place has a softening, sanctifying influence." And so powerful is that influence as to extort from even a votary to indifferentism the candid confession—"I care not for the ceremony, it may be all very well in its way, but I saw earnestness, I saw devotion, I saw heart in God's worship, such as I never saw before; and that was quite enough for me."

—It is most satisfactory to find that there is the prospect of a reconciliation being effected between the Bishop of Illinois and his Clergy. We have before expressed our opinion of its being the bounden duty of both parties to exercise forbearance; and now that there is an opening, however slight, for an adjustment of the unhappy misunderstanding, that duty is more than ever binding upon them. It is a serious step which the Bishop has threatened to take,—to throw up, even in disgust, so solemn an office, and one to which he has been consecrated with such awful forms. It is difficult to conceive how anything but sheer physical inability—and even of that there ought to be a very confident assurance—can justify such a step on the part of one to whom, as declared at his consecration, "God hath not given the spirit of fear, but power, and love, and soberness." The Clergy, on the other hand, are solemnly pledged to "*reverently* obey him"—"following with glad mind and will his godly admonitions, and submitting themselves to his godly judgments." It is not enough, therefore, that they give him a cold obedience; they must yield him a becoming reverence. There are reciprocal obligations. But the Bishop is the head; and to his authority they over whom he is set must needs be subject, both in letter and in spirit. We believe that the Clergy of Illinois see their duty in this respect much more clearly than they did some time since. Both Bishop and Clergy, no doubt, have learned a useful lesson from what has lately occurred in the Diocese; and under its impression, and through a higher and holier influence, let us hope that there will now be no difficulty in the way of a thorough and cordial reconciliation.

We had written, and had put in type, the foregoing remarks, when we received the following circular, with a request for its insertion in our columns:—

> The undersigned, Presbyters in the Diocese of Illinois, anxious to check the discussion going on in the press concerning the private affairs of their Diocese, and, if possible, restore peace to the Church in Illinois, have, after mature consultation, agreed upon a course of action for the next Convention, which, in their opinion, will give general satisfaction and remove all existing difficulties. They therefore earnestly request all conductors of the secular and religious press to suspend further publications on the subject until the Convention shall meet, and permit the Diocese to manage its own affairs unmolested by foreign dictation.
>
> GEO. P. GIDDINGE.
> SAMUEL CHASE.
> CHARLES DRESSER.
> S. Y. MCMASTERS.
>
> *August* 18, 1855.

This circular proceeds, we cannot but think, upon a fallacy,—as applied to the *Churchman*, at any rate, it is decidedly so. *We* have not engaged in any discussion "concerning the *private* affairs of this Diocese." We have, as occasion has required, discussed its *public* affairs,—and the case of the Bishop of Illinois is one in which the whole Church is deeply interested. But to say that the *Churchman*, or any portion of the press that we are aware of, has said anything that did not "permit the Diocese to manage its own affairs unmolested by foreign dictation," is what we don't understand. We have certainly no wish to say one word that would tend to embarrass the Reverend Presbyters, who are, with credit to themselves, and we trust with advantage to the Church, using their endeavours to "remove existing difficulties." But at the same time we must, upon this, as upon every other subject, be left entirely to our own discretion.

—We give a cursory notice elsewhere of a little publication which the accomplished and respected Rector of one of our city churches has just issued, as the first-fruit of his recent travel in the East of Europe, and with the generous object of calling attention to our Oriental brethren. For an obligation, he feels, rests upon him, as one who has been "permitted to exchange fraternal tokens with far off brethren in Christ;" while he is also under the impression, that "more than this, the touching entreaty of Bishop Stephenas seemed to constitute him the bearer of a Special Message to the American Church." And let us hope that he will find no lack of sympathy here with those ancient branches of Christ's Church, which have for probably the full period of the Christian era been witnesses and keepers of those great Catholic verities which have, in God's good providence, been so graciously transmitted to us, though through another channel. They are now, however, those our Oriental brethren, or many of them at least, in a position to need not only our warmest sympathy, but our most active benevolence; and far, far apart though we are, their call for our aid, as brethren in Christ, whose Christian lineage no distance can destroy, must not be disregarded. An opportunity is offered for doing good in a quarter where it may act and react with stupendous effect for the interests of our common Christianity, and even our common humanity, which can scarcely be overrated.

It is a somewhat singular and a most interesting coincidence, that simultaneously with Mr. Tuttle's communication, our attention should be called to Eastern Christendom by another and a kindred message which an English clergyman, whom we ourselves intimately know, and most affectionately esteem, has communicated to our Mother Church. The Rev. James Skinner, whose letter will be found in another column, has also just returned from an extensive tour in Eastern Europe, and in Asia—and returned, we have no doubt, with his large and glowing heart filled to overflowing with love and sympathy for his Christian brethren in those remote regions. The very communication he has made, and to which we are alluding, is a striking proof of this. He met at Cairo, in Egypt, it seems, with the Archbishop of Malabar—a Church originally planted, there is every reason to believe, by the Apostle St. Thomas—on his way to England to seek from the East India Company redress against the injustice of the heathen prince in whose territory he exercises his Archiepiscopal jurisdiction; and Mr. Skinner, like a Good Samaritan as he is, has taken him to his College of St. Barnabas, in London, and is showing him there all that Christian hospitality and kindness for which it is proverbial, and which its noble-hearted founder, the Rev. W. J. E. Bennett, designed it should do, on any such occasion. "The Archbishop," says Mr. Skinner, "is now living with me, and attends our daily services here. It is very striking to witness his appreciation of a higher standard of worship than that with which he has been accustomed to identify the Anglo-Indian Church, as represented at Calcutta and Madras. And this is not without its significancy." Indeed it is not. Who knows what he may not carry away with him, not only as to the standard of worship, but the standard of doctrine; for at St. Barnabas the Gospel is indeed preached, and its duties set forth, in purest truth and love, and with no ordinary effect. There is a common bond which binds Christians both to Christ and to one another. The reality of that bond is verified, as it is illustrated, in such a case as this. And the same bond extends across the Atlantic, and to us of the American Church. O, then, let us, too, seek to strengthen by exercising it!

THE DIVINE INSTITUTION OF THE OFFERTORY.

It is truly astonishing, when one considers what was the original organization of the Church of Christ, and how essential the principle of support involved therein is to the edification of all its members, as well as to the maintenance of the Body itself, that what is at once a resource for the whole and a reinvigoration of every part, should yet be so much overlooked. That the altar is the place where every Christian must "offer his gift"—that there is the treasury where he is to "cast in unto the offerings of God"—is so plainly set before us by our Lord Himself, that the fact is one which cannot be questioned. And when to this we add the practice that was begun immediately upon the first formation of the Christian Church, when "such as were possessors of lands and houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet"—and when, upon the first day of the week, every one laid by in store, as God had prospered him—we have a force of testimony to the divine institution of what is called the Offertory, to the general necessity of its being sustained, and to our individual duty of regularly contributing to it, which cannot be resisted. What Christian man can read the awful case of Ananias and Sapphira, and not feel the fearful position in which he stands, under a trifling with this duty, or any slighting of the obligation which is laid upon him with honesty to observe it? There can, indeed, as respects that duty, be no true and living faith in Christ, no real and heartfelt devotion to God, without it. Without the exercise of our charity, our faith is dead; without the offering of our substance, our worship is ineffectual. Alms must be joined with prayer. And if for no other reason than this, that when we beg of God to relieve our wants, it is but just that we should relieve the wants of the Church. It is one great test of our sincerity, illustrating as it does the principle so forcibly expounded by St. Paul, that in the Church we are "members one of another"—"many members, yet one Body"—and that "whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it."

The significancy of this is greatly strengthened by the very occasion of its application,—that of the Holy Communion. It is thus the continuance of what was, in the first place, instituted by God Himself under the preceding Dispensation. For at the solemn feasts of the Jews, when they came before the Lord, they were not allowed to appear empty, but every one was required to give as he was able, "according to the blessing of the Lord thy God, which He hath given thee." (Deut. xvi. 17.) Our Saviour at once recognizes and enforces it, in His injunction, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother." (St. Matt. v. 23–4.) It is thus emphatically a matter of reconciliation and love,—reconciliation with God, and love to the brethren. It is in that Holy Ordinance, then, that Feast of Love, that our alms are expressly required by the Church, when, with the holy oblation of Christ's Body and Blood, it is right we should offer ourselves and our worldly substance to be consecrated with the offering of the Eucharistic sacrifice, that we and all that we have may be acceptable and blessed. It is an act of worship—it is an attestation of the reality of our service to God. The very place in that worship and service where it is to be done, is at once indicative of its purpose, and affirmative of its necessity. Having expressed in the Creed the principles of our Christian faith, we are now exhorted to show forth that faith in works, because "faith without works is dead, being alone;" and it can profit nothing "though a man *say* he hath faith and have not works," as such faith cannot save him. (St. James ii. 14.) The Primitive Fathers have left on record their testimony to the essential necessity of this institution; while the Ancient Liturgies testify to its indispensable observance in the Service of the Christian Altar. And surely we have but to look around us, to see how much in this day we need its full restoration, as well to strengthen the Church, as to stir up our individual wills; what ample room, what urgent need there is for more offering, and more devotion, in the good old Christian way.

The very nature of the Sacrament indicates the necessity of such offering and such devotion. Christ hath been offered up once for us all; and in the Holy Eucharist we are especially made one with Him, by our participation of Him therein. The union of Deity with manhood presupposed such a participation. "Wherefore," as Hooker has observed, "taking to Himself our flesh, and by His Incarnation making it His own flesh, He had now of His own, although from us, what to offer unto God for us." It were unnecessary now to dwell on the inestimable benefits thereby obtained for us. But as the same judicious divine adds, so here let us repeat—"For His Church He knoweth and liveth, so that they which are in the Church are thereby known to be in Him. Our being in Christ by eternal preknowledge saveth us not without our actual and real adoption into the fellowship of His saints in this present world. For in Him we actually are by our actual incorporation into that society which hath Him for their head, and doth make together with Him one Body." What a power of regeneration in each of us—what an influence of recuperation in the Church—does not this convey! What an exaltation of our nature, what a privilege of our condition, was not this! What inestimable love—"God in Christ, reconciling the world unto Himself, not imputing their trespasses unto them;" and they in Christ—"one with Him"—yea, making "together with Him one Body!" Well might the Apostle exclaim, "Herein is love!" And is there to be no reciprocal affection—no gratitude or reverence—no offering or sacrifice, on *our* part? Yes—assuredly there is, on the part of every one, singly and separately: for his individuality is not lost in Christianity, but is preserved therein—preserved, though his nature be closely combined with God, as to produce the most perfect union, and through this the divinest influence, which man can conceive; yet still with a humbling recollection of its corruption and misery; and with the most conscientious and clearest consciousness of its duties and obligations.

The Offertory, then, is a prescribed, and an especial, and the only means of discharging the first and chiefest of those duties and obligations. We must each of us say with Jonah, "But I will sacrifice unto thee with the voice of thanksgiving: I will pay that which I have vowed." Like St. Paul, we must come into the Temple, "to bring alms unto our nation, and offerings." The rich must "of their abundance cast in unto the offerings of God;" and yet the poor, even the poor widow, if she of her penury cast in but two mites, which may be all the living that she hath, will cast in more than they all, inasmuch as it will indicate that full measure of love and faith which never faileth of its reward. O that we could all of us understand and feel that love and faith! for without it, where is our hope—what signifieth our prayers and praises—what efficacy hath our worship and honour? For do we not withhold what is required of us—that by which our faith may be made perfect? And from whom withhold it? It is, when we look into it, an awful consideration. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed Thee? *In tithes and offerings.* Ye are cursed with a curse; *for ye have robbed me, even this whole nation.*" (Malachi iii. 8, 9) It is, we repeat, an awful thought; and too many of our Clergy are evidently at fault in not availing themselves of the opportunities which are prescribed, of enabling their flocks effectually to avoid that fearful curse, by making their weekly offerings in the way, in the spirit, and in the measure which in the Gospel is appointed.

It ought to be the centre of our Church system; for it is one around which there would revolve all those organizing and subsidiary measures which are requisite for administering the ordinances and carrying out the objects of the Church. It is the source from which the Clergy themselves should seek the supplies, alike for their own necessities, and those of their special care and tendance. It involves the only principle by which they can be individualized, and maintained apart, and kept "unspotted from the world." The weekly offerings of the people used in primitive times to form a fund which was sufficient for every need. There is an ancient canon extant ordering an alms-chest to be provided and placed in every church, for that express purpose. And had we such a provision thoroughly carried out, might it not be hoped that our alms would, with our prayers, like those of Cornelius, "come up for a memorial before God!"

Here, in this country, we particularly need such a provision, as a practical, no less than a pious institution for the support of the Church; for having no endowments, we have of course to depend entirely upon the voluntary offerings of the people. And with it in full efficiency, as everywhere it ought to be, such objectionable things as pew-rents would be quite unnecessary, neither should we have that curse upon many of our churches, of debts and mortgages. The Clergy would derive their means from an authorized and a legitimate source, and the Church's work would be done in the Church's way. One cannot listen to the reading of the Offertory Sentences without being convinced that, if there be any reality in what they so solemnly enjoin, it is both the Scriptural mode, and the mode which the Church herself intended should be adopted.

For instance,—"Who goeth a warfare at any time at his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?" "If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" And again,—"Do ye not know, that they who minister about holy things live of the sacrifice; and they that wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel." Or again,—"Let him that is taught in the word minister unto him that teacheth in all good things. Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he reap." Surely there can be but one meaning in selecting such passages to be read on such an occasion. For who is it that "goeth a warfare," that "planteth a vineyard," that "feedeth the flock," that "soweth unto us spiritual things," that "minister about holy things," that "wait at the altar," and that "preach the Gospel?" Can there be a question who? Does it not all amount to a solemn and reiterated injunction, that we are to offer up on God's altar, "every man according as he is disposed in his heart," and that "not grudgingly or of necessity, for God loveth a cheerful giver," so much of our substance as the necessities of the Church may require; for the poor and needy of the brethren, of course, in part, but first and above all, for those whose ordained right it is to "eat of the milk of the flock," and to "reap our worldly things," to be "partakers of the altar," to "live of the Gospel." It is a divine decree, that "the husbandman shall be first partaker of the fruits;" and so it is with the Minister of God. It is his divine right, sowing unto us spiritual things, to reap our worldly things. This was the case in the Jewish dispensation, and God would have it the same in the Christian. To "give alms of thy goods," is a precept that, in such a case, teacheth that practical godliness which is "great riches,"—which is only worthy to be called riches, because it abides with them forever, and is the "laying up in store for themselves a good foundation against the time to come," since Christ hath promised, that whatsoever any shall give or do for His sake, shall not lose its reward.

The Offertory, then, is a divine institution; and its objects are manifest. It is God's dispensation—it is the way which the Holy One and the Just has instituted, at once for sustaining His Church, and testing the sincerity of them that come to His holy altar, lest drawing near unto Him with their mouths, and honouring Him with their lips, their hearts should be far from Him. What God said to his people through the mouth of His servant Moses, He now, through His Church, says unto each of us—"And none shall appear before Me empty;" but that every one shall bring His gift to the altar; that not the rich only shall cast their gifts into the treasury, but that the poor widow may cast in her two mites, and it will be more than they all, if perchance it can be said, "For all these of their abundance have cast in unto the offerings of God, but she of her penury hath cast in all the living that she had." And what an example of faith was not this! "All the living that she had!" She gave it all to God; and she did so in the sure and steadfast hope, that He would yet provide for her, since He provideth for the ravens, which have neither storehouse nor barn, and yet He feedeth them, and is she not better than the fowls? O, that there were in the Church in this our day a faith like that,—a faith pervading us all, that God knoweth we have need of all those things about which we are so apt to be careful and troubled, and that we are not to be of doubtful mind; a faith shining forth most conspicuously of all in the Clergy, of whom it must never be said, "O ye of little faith!" but who deserve to trust in His word, who will not suffer the barrel of meal to waste, neither the cruise of oil to fail, until He hath accomplished the work which He hath sent them to do.

MISAPPROPRIATION OF CHURCHES.

We have chosen this mildest form of expression—misappropriation—with reference to what might, with perfect justice, be stigmatized by a much more severe one, because we would make due allowance for the force of habit, and we are anxious to avoid, as much as possible, saying anything that may unnecessarily vex or provoke. We must use some qualification, however, in expressing ourselves thus forbearingly, because after all, it is to be feared, the truth will offend, and therefore the force and integrity of truth must not be frittered away merely in order that we may abstain from giving offence. Let everything, then, in our religious interests especially, be sacrificed to truth. Peace, and quiet, and what the world calls "charity"—and calm, and contentment—and submission to things as they are, and agreement with men as they think—all this may appear very amiable, and desirable, and commendable. But it must all yield to the force of truth. If it will stand the test, all well and good; but if it crumbles away upon the slightest pressure of that touchstone—let it go; it is not worth preserving. It was the saying of Cato, that "some men are more beholden to their bitterest enemies, than to their friends who appear to be sweetness itself." And why? Let Cato answer,—"The former frequently tell the truth, the latter never." Not that we have a wish to be thought any one's enemy: God forbid! But it is so common to think him an enemy who is obliged to find fault. And human nature is so fond of being praised, and so averse to being blamed, be the occasion what it may. It is so congenial with one's most comfortable feelings often, to wish that they who address us would "speak unto us smooth things," yea, may it not be feared sometimes, that they might even "prophesy deceits." Bear with us, then, ye whom what we are about to say will most concern,—judge of our words by what they are worth as expositions of what is honest and true, and as aiming at what is holy, just, and good, and not under the influence of any rising displeasure, because they may be unwelcome truths that are set forth. "To the law and to the testimony." Let this be our appeal. The law and the testimony of Him whose we are and whom we serve, and to whom every thought, word, and deed, must be brought into subjection. But to the matter in hand.

A correspondent directs attention, it will be seen, in another part of this sheet, to what we cannot but call the reprehensible practice of holding Conventions in *churches*,—in those Holy Temples which have been solemnly dedicated to the Worship of God, and where He has promised that, as places where He will record His Name, He will come unto us, and will bless us. (Exod. xx. 24.) We are not in any the slightest degree straining the point, or overstating the case. For are not our churches erected for the Public Worship of God,—are they not "separated from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for His glorious Majesty, and affect their hearts with more devotion and humility in His service."[*] Are they not "set apart, in a solemn manner, for the performance of the several offices of *religious worship*?"[†] Does not the Consecrating Bishop pray to Almighty God, kneeling low at His footstool—"Vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honour of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy holy Word, for celebrating thy holy Sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy Name, and for the performance of all other holy offices: accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual; through Jesus Christ our blessed Lord and Saviour."[‡] And does he not bless God's Holy Name, "that it hath pleased Him to put it into the hearts of His servants to appropriate and devote this House to His honour and worship?"[§] Now, if there be any reality in all this,—and it is ratified and sanctified, be it remembered, by that highest and holiest of all the Services of the Sanctuary, the Holy Eucharist,—if, we say, there be any reality in all this solemn performance, if it is not all an idle, empty form, and thereby—O, awful thought!—a mere mockery; surely the place has become one to which God's divine injunction will strictly apply, "Reverence My Sanctuary,"—one, of which it has been said, "Glory and worship are before Him, power and honour are in His Sanctuary;" and with reference to which Hooker has truly remarked, "How can we come to the House of prayer, and not be moved with the very glory of the place itself!"

It is no excuse to say, that the Convention is a meeting of the Church, and that it is opened with prayer, and that its proceedings have reference to the things of God. There are many things besides of which this might be said, and with even greater effect; and there would be no end to the desecration of our churches were such a plea a valid one. The criminal business of our Courts of Law is, or ought to be, an equally solemn affair, the Judge being God's representative, a "minister of God to us for good," who "beareth not the sword in vain," and who sits on his judgment seat "not a terror to good works, but to the evil." The doves that were sold in and about the Temple were for its religious rites; yet did our Saviour say, "Take these things hence; make not My Father's House an house of merchandise;" and with His "scourge of small cords He drove them *all* out of the Temple"—there was no exception—for all were desecrating it. And *it is* to desecrate God's Holy Temple, to pervert it to any purpose other than that for which it has been solemnly and expressly consecrated and set apart. The pious and learned Dr. Hook defines sacrilege to be "the act of violating sacred things, or subjecting them to profanation, or the desecration of objects consecrated to God." And in the ancient Church these things were punished with great severity. Who can contemplate such a scene as a Convention too generally presents in the House of God, and refuse to acknowledge that it does indeed amount to a sad violation of a sacred place, and a subjecting of it to profanation? Read our correspondent's description, which is by no means an exaggerated one,—nay, let any member of a Convention but refer to his own recollection, and appeal to his own conscience, and sure we are that he must, in honesty and candour, confess, that it is but too truly a desecration of that holy ground whereon even Moses could not stand without being warned, "Put off thy shoes from off thy feet," and of which Jacob was constrained to exclaim, "Surely the Lord is in this place, and I knew it not; how dreadful is this place; this is none other than the House of God!"

We have no wish, we repeat, to press too hardly in this matter. It is a bad habit that has grown up among us—which arose in lax and indevout times of the Church—and which has been handed down so systematically, and so much as a matter-of-course, that men, even holy men, have, by their very familiarity with it, become unconscious of its impropriety. But surely this can be no valid reason for its continuance. That it is improper—that it is irreverent—that it is a profanation, cannot, we think, be seriously denied, if solemn words have any definite meaning, and awful forms are to be held as anything but mockery.

The practice, we are convinced, is not only wrong in itself, estimated upon the commonest principles of truth and reality, but it is naturally and inevitably the source of incalculable mischief in the Church. We hear it lamented on every hand, that there is such an utter want of reverence among all classes of the people, that our congregations, with but few exceptions, have no idea, and appear not to wish to have any, of what is due to the sanctity of God's House. Clergymen are complaining to us—clergymen are consulting with us, ever and anon,—about this very thing. What to do, they tell us, they know not: they are sensible themselves that all we have said from time to time upon the subject of Reverence in the Sanctuary is perfectly and forcibly true, and their hearts are pained, and their minds are perplexed about it, almost beyond endurance. Even upon the young, usually so docile and so ductile, they can make no lasting impression; and lacking any due reverence, there can be no real devotion. But how can we wonder at this? Is it not true, that people seldom improve when they have no other model but themselves to copy after? But is it not also, and still more gravely true, in the translated words of Juvenal, that "examples of vicious courses, practised in the social circle, corrupt men more readily and more deeply when we behold them in persons in authority?"

We do not flatter ourselves that anything we may say against the practice, to be condemned though it is upon every principle of truth, as well as of reverence, will at once prevail in effecting its discontinuance. Sure we are, that none would more humbly rejoice in such a result than we should do—not because we had happened to be the medium of calling attention to it, but because we should hail it as a happy omen of the Church's progress in the right way. Away, then, with envies and jealousies—away with all vain-glory; they are morbid and miserable sensibilities every one of them, and are utterly out of place in the Christian character. Let the question be weighed and estimated by the standard of the divine law—let it be discussed and dealt with on its own merits. It is a precept of that law, that we are to reverence God's Sanctuary, as the place where He has put His Name, and which He has sanctified by His glory. In accordance with this law, our churches have been solemnly consecrated and set apart for the one distinct and express object of His Worship and Service—apart from ordinary and other uses. And to devote a place thus solemnly consecrated, thus divinely sanctified, to such an object as that of a Convention, with all its secular appliances and means to boot; and to expose it to the profanation of such worldly habits, and converse, and contamination, as our correspondent has, however faintly, described, is to all intents and purposes a desecration of the holy place, a profanation of that which has been solemnly consecrated to God. Our Great Exemplar would not suffer that any man should carry any vessel through the Temple (St. Mark xi. 16)—emphatically declaring "My House shall be called the House of Prayer." And ought not the recollection of such a fact, were there nothing else, to restrain every less palpable act of desecration, every irreverence which even a long prevalent but vicious custom may have unhappily established within hallowed walls?

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[*] Office of Consecration.

[†] Ibid.

[‡] Ibid.

[§] Ibid.

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THE "PRINCIPLE" OF CHURCH AND STATE.

Our Canadian friends of *The Church* must really be just. It will not do to try and escape from the untenable position in which they have placed themselves on the subject of the State Church of England, by accusing us with "adroit evasion of their arguments." We are at a loss, indeed, to know what their arguments were,—for declamation is not argument, any more than assertions are proofs. *Our* great offence appears to be that we have "expatiated upon abuses"—the abuses, that is, which prevail in our Mother Church, which have paralyzed her energies, and deadened her action, and made her mission, as a National Church, a comparative failure. These abuses, indeed, they admit "quite as fully," they tell us, as we do. But then we have adduced them, they pretend, "without *attempting* to meet the ground of our whole argument, which is, *that the abuse of a principle is no argument whatever against its legitimate use*; especially, we repeat, when that principle is based upon Divine example and precept, that we stand perfectly astonished, and are more than ever convinced that weak indeed must be the cause which advocates so able can only thus defend." Now, this is really very presumptuous; yet it is very hollow, and very futile. Where is "the principle" the abuse of which is "no argument whatever against the legitimate use?" What is it? Explain it. Is it "the principle" of allying the Church to the State, when it is self-evident that in such an alliance the Church must be the State's slave, and tool, and creature, as is now the case in England, and has been for centuries? Where is the "Divine example and precept" which directs, or sanctions, or could even tolerate such a principle? "My kingdom is not of this world," said the Great Head of the Church, which is yet that kingdom. Kings, it is true, are to be the Church's nursing fathers, and Queens her nursing mothers; but they are not to be her tyrants, her oppressors, her persecutors; and there is no "principle" that we ever heard of which can warrant us in either placing the Church in such a position, or sanctioning her remaining in it, so as to be the object of their tyranny, oppression, and persecution. "Render unto Cæsar the things which are Cæsar's," of course we are bound to do,—here in republican America this is a Christian duty, as well as in Canada, and in Great Britain. But we must also "render unto God the things which be God's;" and it is God's to require that His Church shall not be enchained or enthralled by any State policy, but allowed, in whatever country it may be planted, to "have free course and be glorified." We repeat, therefore, what our contemporary characterizes as a "startling assertion," that "No alliance between Church and State 'has ever been divinely instituted.'" No such alliance, of course we mean, as that which exists in England, to whose case and condition all our remarks had special reference. Neither our Saviour, nor His Apostles, nor the Fathers of the Church, ever instituted any such thing,—or any thing at all like it—nor did they ever enjoin any "principle" in which any such alliance is involved. The duties of a Christian State towards a Christian Church are another affair. That it has its obligations in the sight of God, and as naming the name of Christ, is not to be disputed. But an *alliance* of the Church with the State, where such alliance must inevitably, as it is in England, be to the Church's deterioration and detriment, is not only not a duty of the Church, but the very opposite of its duty. However, let our Canadian brother show us that this is not so—let him *propound* his "principle," for he has yet even this to do, much though he has *talked* about it; and let him support, let him prove it. Mere assertion, however plausible, however bold, will not do. We have said, and say it again, that no such alliance between Church and State as is to be found in England has ever been divinely instituted; we say more—we declare, and are prepared to maintain it, that no such Church and State alliance, or "principle," if our contemporary will prefer it, could possibly be instituted in accordance with the fundamental verities of the Christian Dispensation. But let him who has first set up his "principle" first prove it. The *onus probandi* lies with him. We call upon our contemporary, therefore, to make good his assertions. It shall be our part to refute them.

THOUGHTS ON CURRENT EVENTS.

We last week made some remarks on the state of public feeling in this country. The occurrences of the week served, in combination with other things of a more permanent character, to remind us of the chief evil which afflicts our age and country. It is that wilfulness, which itself proceeding from a want of faith, is too successful in thrusting aside conscience, not always without attempting to adopt its garb. It seems now scarcely possible to take up a paper without encountering some evidence of this wilfulness. In Virginia the preparations for civil war are openly discussed, while in Massachusetts, not only laws constitutionally made, but the Constitution of the United States is openly nullified. A contest for power has commenced between two great sections of the Union, which both parties seem determined to carry out to a successful issue. It is utterly impossible that either of these sections can so overthrow the power of the other as to dictate laws for the whole Union. The alternative to which we shall be driven, if the contest is persisted in, is too plain.

Yet, there seems to be on both sides the same determination to carry out their own will at all hazards. Neither is entitled to the praise of moderation and forbearance, and to say the truth, neither claims any such praise. Both agree that the time for the exercise of such virtues has gone past; while each asserts that much of the evil of which it complains, is the consequence of its own former excess in the use of the qualities which have now, for that very reason, become obsolete. Nothing can be further from the truth than this assertion, whether made on one side or the other. The great question which is the cause, or perhaps only the pretext, of the present struggle, has been discussed by both parties from the moment at which it arose with a degree of violence which has not been surpassed. Every idea has been pushed to its extreme, and maintained with a vehemence of assertion, and of vituperation of all who dared to doubt its soundness, which it would not be easy to surpass.

A New York paper of some ability and influence compares the present state of things to that which existed in England immediately before 1688, and predicts a revolution similar to that which completed the overthrow of the House of Stuart. The idea of such a revolution is simply absurd. No revolution can put down the evils of which that paper complains; it can only aggravate them. The Government of the American nation cannot be overthrown, and a new dynasty substituted for one with which the leading spirits are dissatisfied. For the American Government is already in the hands of the American people, quite as much as it can ever be in the hands of any people. But the American Government can be overthrown by the disruption of the American nation itself. And here we ought, according to all established precedent, to introduce a tirade against England, and warn our countrymen against her machinations, and against the subjugation to her, which will be the certain consequence of disunion. We shall not do so for two reasons. First, we believe that even in the event of a dissolution of the Union, calamitous as such an event would be, either side would be abundantly able to defend itself from foreign conquest. Moreover, we believe that England is too selfishly shrewd to undertake such a project. She begins already to feel that colonies are burdens. Colonies which govern themselves, which she cannot tax, and in which she recognizes the principle of free trade, can be nothing else. We are in our present condition better customers, a better outlet for her discontented population, and far less troublesome than we should be in a closer relation. England has no desire to conquer the United States; and whether they continue united, or adopt the suicidal course which our Hotspurs both of North and South are alike endeavouring to bring about, she is not able to conquer them.

There is more resemblance, nevertheless, between our present struggles and those of our English ancestors in the century before the last, than perhaps the writer to whom we have alluded perceived. It is to a great degree a struggle between classes, in one of which agricultural views and interests predominate, while the other is mainly under the influence of commercial ideas. There are points of resemblance between the two things of which we had rather not speak. But there is one great difference to which it is more important to call the attention. The English combatants were shut up in that which an exaggeration of fondness and an affected contempt have combined to call a little island. In that island they were intermixed. There was no geographical distinction. Everywhere the towns were money-making, commercial, puritanical, disloyal. But they were everywhere surrounded by a country in which the opposite characteristics, or some of them, prevailed. Here, on the contrary, there is a geographical line between the two parties leaving on each side of it an immense territory and a population larger than that of the whole island of Great Britain, at the period to which we refer. It cost the commercial party in that island more than two centuries to consummate the overthrow of its rivals, and they are at this moment complaining that it is not yet complete. This is an important lesson for us. No such period of struggle would suffice for the overthrow of either of the great parties, which have just demonstrated their power of compelling all others to hoist the canvass of one or other of them within their respective precincts. Two centuries will not suffice for the subjugation of either, but two years may suffice for the dissolution of the Union. By such an event each party loses its prey. How can either recover it? It cannot be done, for the prey will have ceased to exist. There will be no longer a Government of the United States, the powers of which are the subject of the present conflict. Nor can that Government be resuscitated. Not peaceably, for "revolutions never go backward." If by war, only by a war which will involve the destruction of one part of a people who once constituted that Government. A war, too, which will involve circumstances of greater cruelty and atrocity than ordinary wars—circumstances which will give it the character of a war of extermination. Surely this is not a war to be excited in the cause of philanthropy and humanity. It is then time for both sides to reflect, and it is a time for the Church to inculcate her great lessons of submission to prevent evils, and trust in Divine Providence which is always overruling evil for good.

Baltimore, August 20, 1855. H. D. E.

THE RECENT PERVERSION TO ROME.

A correspondent, personally unknown to us, a friend of Mr. Markoe, whose deplorable perversion to Rome we took occasion to remark upon last week, has favoured us with a long and most interesting communication upon the unhappy case, some of the more prominent details of which we cannot refrain from presenting to our readers, conveying, as they do, so powerful though painful a lesson, as to the mischief that may be done by giving rein to that blighting ultra-Protestant spirit which is opposed to so much that is Catholic in the Reformed Church of Christ. "Allow me," says our correspondent, "to refer to the gratification with which I have read your vigorous and discriminating notice of the article in a Philadelphia paper entitled 'The Cause and the Result,'"—an article, he goes on to remark, "which certainly had the merit of being free from abusive and opprobrious epithets, and of admitting the conscientiousness and disinterestedness of the Reverend gentleman whose lamentable perversion from the Church of his birth, and, as I doubt not, of until recently his warmest affections, furnished the text for the homily in question. To have denied or called in question," he continues, "the possession of those qualities would probably have been in violation of the writer's own convictions, and contrary to evidence to him very easy of access. At the same time, it need not be overlooked, that such a show of liberality and charity is not, under the circumstances, either very difficult or very praiseworthy. It is well known," he adds, "that the theory of Low Churchmen is, that High Churchmanship is a mere stepping-stone to Romanism; and hence they look with a feeling of complacency and satisfaction upon perversions which *seem* to justify and to confirm their cherished notions. I say *seem*; for it is a very short-sighted philosophy, and betrays a very shallow knowledge of human nature, and the springs of human actions, to attempt to explain in this way phenomena of the character of those under discussion. But shallowness is the essence of Low Churchmanship. On the other hand, the High Churchman is apt to feel annoyed and vexed by occurrences which appear to give the other side an advantage over them." In all this we cordially concur; and it was under such impressions that we made the reply we did to the "The Cause and the Result" of our Low Church contemporary at Philadelphia.

But let us now arrange the particulars of Mr. Markoe's history, with which our correspondent, who has known him, he tells us, from his childhood, and watched his career with deep interest, has kindly furnished us. As he well observes, the facts of the case "are illustrative of the unhappy influence upon minds peculiarly constituted of the puritanic leaven which pervades our branch of the Catholic Church."

Mr. Markoe, who is described as a gentleman of unquestioned integrity, of fine talents, of great intellectual refinement, and of a very impulsive temperament, received his theological education, we learn, in the General Seminary of the Church. Immediately after his Ordination, and marriage, he went, upon the invitation of Bishop Kemper, to Wisconsin, where he purchased property, and set to work with the ardour natural to him to gather a congregation. He was accompanied by some members of his wife's family, one of whom—her brother, now gone to his rest—procured a lot in the town of Delafield, where, at his own expense, with some assistance from his relatives, he built a church, said to be one of the most correct, chaste, beautiful, and truly appropriate edifices in the whole Western country,—a church of which, even in its unfinished state, the Bishop of Indiana remarked, that it realized his *beau ideal* of what a parish church should be. The East window of painted glass, and the Communion Plate, imported from England, were furnished by a younger sister of Mrs. Markoe, and the Altar Cloths, suitable to the different seasons of the Ecclesiastical Year, also imported from England, were presented by Mrs. Markoe herself. In this church, consecrated to the service of Almighty God, and dedicated to His worship, as an offering from his brother-in-law, his sister-in-law, and his wife, Mr. Markoe introduced that more careful and solemn mode of performing Divine Service which is as thoroughly devotional, as it is truly Catholic, and which is doing so much, in our Mother Church, to draw together crowds of devout worshippers, and to bring back "the masses" to the true fold. He adopted the Apostolic manner of turning from the people, in offering up the Daily Prayers, and carrying out the idea of their being addressed to God. Having a keen relish for the beauties of the Choral Service, with strong convictions as to the proper performance of those portions of the Liturgy, he carried out the antiphonal chanting of the Canticles and the Psalter; and the Responses in the Communion Service were likewise chanted. He also had the Litany sung, as ordered in the English Church. As regards the character of the music, it was, we are assured, so simple, and the same airs were so rigidly adhered to, that all joined in the singing, which was thus rendered what it always ought to be, but seldom if ever is, *strictly* congregational. He himself intoned the Communion Service—as the most solemn of all the Services. He avoided the meaningless and inconvenient change of vestment, by preaching in his surplice. He had not only Daily Service in his church, but also Weekly Communion. And reverence in the Public Worship of God was with him, as it ought to be with us all, a cardinal principle. On the afternoon of every Sunday, after the performance of the Evening Service, instead of preaching a second sermon, he catechized the children, and lectured on the Catechism, greatly, it is acknowledged, to the edification, the instruction, and the improvement of the adult members of the congregation, as well as the young.

Doubtless Low Churchmen and *No*-Churchmen will see, in this course of earnest and devoted ministerial conduct, much that they will call "eccentricities." But it was truly Catholic and Apostolic, notwithstanding; and it is one which, in purer times, very generally prevailed in "the Holy Church throughout all the world." But it was not appreciated—nay, so violent is Protestant prejudice, it was not only not approved, but it was objected to and opposed; and instead of sympathy, he gained only obloquy. Even ecclesiastical authority was exerted to resist it; and a *canon* directed against it was actually introduced into the Diocesan Convention. Under these discouragements and persecutions, he relinquished his parochial charge in disgust.

"Subsequently," says our correspondent, "he returned to his home in Philadelphia; thence, after a brief stay with his relations, went to Burlington, with the intention of devoting himself to study and to preparation for a more efficient prosecution of his ministerial labours, when his restored health might enable him to avail himself of such opportunities as might offer. From Burlington he removed to New Brunswick, in the hope of being able there to gather a congregation, and to establish a free church, in which he might, under the auspices of a truly Catholic Bishop, carry out the system of the Church in its integrity and in its fulness. He was not very long, however, in finding out that there, as in so many other places, the *Protestant* leaven was too strong to warrant much expectation of success in these, his long cherished and ardent aspirations. The final result was his unhappy lapse into Romanism. As regards the Sacramental system of the Church, Mr. Markoe was, from the beginning, a firm believer in, and a fearless and uncompromising advocate of the doctrines of Baptismal Regeneration and of the Real Spiritual Presence, as plainly taught in the Prayer Book, however denied by pseudo-Churchmen. He was, in short and emphatically, a Prayer-Book Churchman; and the unbending and unyielding persistence with which he adhered to and carried out into practice his convictions upon those and kindred points, was doubtless a prominent cause, in the present low state of the Church, of the want of that success in his ministerial career which a very much lower grade of intellectual accomplishments would have enabled him to achieve, had he belonged to the more popular because more latitudinarian school of theology. His sermons were of a very high order, and delivered with extraordinary vigour and impressiveness.

"Such," our correspondent further says, "being the real and the true character of Mr. Markoe's faith and practice, it will naturally be inquired—How, then, was he perverted to Romanism? To this question *you* have yourself furnished the answer:—'There is often so much in the working of our Church system that is at variance with what is truly Catholic, that with certain minds it acts with a power of repulsion which they are unable to withstand;' and again: 'There is no doubt that such dishonesty, if nothing else, has itself very much to do in driving sensitive minds from our communion, to seek refuge in one where they imagine, however vainly, that there is both faithfulness and earnestness—that what the Church teaches they hold, and what she enforces they practise. It is a trite but true saying, that "it is easier to ruin a man of principle than a man of none; for he may be ruined through his scruples;" and we may depend upon it, that laxity, and pusillanimity, and faithlessness in our Church, have raised scruples in the minds of many, which have ruined by repelling them.' Mr. Markoe was constantly offended by the irreverence, the absence of reality, the cant, and the sham, of which the instances and the manifestations are so frequent among us, and upon which to *you* I need not dilate. Continually brooding over these things, and the many deficiencies and defects in the working of our system, against the prevalence of which you are yourself so constantly, so vigorously, and so commendably raising your voice, without the safeguard of compulsory labour or of healthful occupation; the morbid state of his mind influenced, perhaps, by his delicate health and his weakened nervous system, Mr. Markoe, whilst continuing to yield an unreserved acquiescence in the doctrinal teaching of the Prayer Book, was unfortunately betrayed into an encouragement of doubts heretofore entertained, but for the time removed, as to the validity and lawfulness of the Reformation. These doubts, from the reading, as he alleges, of our own historians, Collier especially, quickly ripened into convictions, that the Reformation was the act, not of the Church, nor of the Bishop, but the State;—that its motive, conduct, and results, were all bad; and that the Church of England, and consequently the Church of this country, was in a state of schism, from the sin of which he was bound to relieve himself, by abandoning her communion for that of Rome. This is a delusion which his friends cannot do otherwise than deplore; but they do not feel that they would be justified in calling in question the *sincerity* of his convictions, or the strong although mistaken sense of duty which has led him, under the most trying circumstances, against the earnest remonstrances of his friends and relations, and to the great injury of all his worldly prospects, to take a step distressing to himself and others."

We do not put forward this statement—of the strict truthfulness of which we have undoubted testimony—with any view of vindicating Mr. Markoe's unhappy perversion to Rome,—an act which we do not think will admit of justification; but that it may be seen and known what was the treatment experienced by, and what were the influences exerted over, a conscientious and earnest-minded Churchman, as he unquestionably was,—alive to his ministerial responsibilities, reverencing the duties of his holy office, anxious to discharge them faithfully and rightly, yet lacking the strength of will, the force of conscience, and the patience of endurance, so necessary in such a case. That under these circumstances, and in the absence, perhaps, of any judicious counsellor, he should have fallen into a morbid state of mind, and should ultimately have allowed his judgment to be clouded by a gross and fatal delusion—deeply, deeply as it is to be deplored—is only what has unfortunately happened before to greater and better men than he professes to be; and it is what must be expected, one cannot but fear, to happen again, so long as the Church remains in its present distracted condition. There can be no good in concealing such an apprehension. Under better auspices and better influences, with the sympathy, the encouragement, and the support, which Mr. Markoe's temperament made necessary for him, he might still, is there not reason to believe, be a zealous, earnest, devout, and reverential member of the Church, from which, in an evil hour, he has been impelled to apostatize.

NOTES AND COMMENTS.

Discretion the Better Part of Valour.—We find the following discreet valediction in the *Banner of the Cross*:—

> "The Churchman."—We cannot consent to bandy words with such a scurrilous sheet as this has become; and sincerely commiserating the marked change in its tone and character since it came into the hands of its present conductors, it will take much to provoke us ever to notice it again.

This is an act of discretion which it is only to be regretted, for his own sake, the Reverend Doctor whose voice it is, did not perform many months since. As to our being called a "scurrilous sheet," we can afford to smile at it, as an ebullition of temper which it is a pity he has such a facility as his weekly columns present him with of exhibiting to the Church and the world; but at the same time it would be but an act of dutiful self-examination to ask himself, if in what he calls "scurrilous" he has not himself—from whom, as a Minister of Christ, a better example was to be expected—far outstripped even the "pragmatical and conceited" Editor of the Churchman, whom he has so systematically, but vainly, sought to vilify and injure by denouncing him to the Clergy as "a foreigner and a layman." As to the "marked change in the tone and character" of the *Churchman*, "since it came into the hands of its present conductors," we can assure our irate contemporary that it is the source of very high satisfaction, not only to us its conductors, but to a host of the most estimable both of our Clergy and Laity, from whom we are continually receiving not only congratulations on the fact, but evidences and assurances of the great practical good we are thereby producing in the Church. Of course, we do not look for the approval of clergymen who can devote that time and attention to editing newspapers which they have solemnly engaged to give diligently and wholly to their priestly and pastoral duties, because the "character and tone" of our journal will not accord in the slightest degree with any such clerical abuse. But we can tell our contemporary, that such an abuse will not be very much longer tolerated in the Church in this country. There is an awakening spirit of reality and of progress by which it, along with many other abuses, will be scattered to the winds. We would advise him, therefore, to set his house in order. Let us further assure him that, ill-treated though we have been at his hands, we harbour no animosity; and that we shall be among the first to hail with our sincerest felicitations his emergence from the false position in which he has so unhappily placed himself as the incumbent of a parochial charge in a populous city, the spiritual necessities of which among "the masses" require every moment of the time and thought, and all the personal vigilance and physical energy, which he can possibly bestow upon them.

Complimenting Away Divine Things.—It appears, from an article in the *Episcopal Recorder*, that such subjects as Divinity are to be made mere matters of compliment. Remarking upon a late article of ours, censuring the acceptance of the degree of Doctor of Divinity by a Priest of our Church, the Rev. Dr. Canfield, at the hands of a body which the Church not only cannot acknowledge, but must upon principle deny, has any authority to make men Doctors of Divinity, our contemporary wishes to make it appear that there are social and kindly feelings before which even principles, divine though they be, must be permitted to bow down. "We are sure," it observes, "that we are laying down an axiom which even our inexorable New York contemporary may well study. There are little social amenities which it is not necessary always to cut through, just in the same way that there are grand religious principles against which it is absurd to but. The kindly relations between man and man, even though one be a Churchman and the other a 'dissenter,' are among the first of these; and prominent among the second is the great rock of a common Protestantism on which our faith rests." We utterly repudiate any such notions in such a case. For what does it amount to but this,—that what ought to be a *reality*, is only a *sham*? This is still more glaring from the questions by which the foregoing remarks are followed up,—"Are the 'sects' *to be cut off from paying us even the little ordinary compliments of life?* Are they to be allowed to bestow on us no titles, whether original or secondary? Are they—for it comes to this—to give us no names at all, but pass by in meek silence?" Most certainly, yes! What have the Clergy to do with the Sects, in such things as these? Are not the Clergy solemnly bound, by their ordination vows, to "banish and drive away" all the "erroneous and strange doctrine" which the Sects hold, and preach, and propagate? How, then, can they receive "compliments" from them in things which involve something very like an assertion of such "erroneous and strange doctrine?" Divinity is the science of divine things. University degrees denote a quality conferred on the students or members thereof, or upon other learned persons, as a testimony of their proficiency in the science that is indicated thereby. And a Doctor is one who has the highest degree in some one of the "faculties" to which degrees are applied—the highest of the faculties being that of Divinity. Yet this degree is not surely to be received by a clergyman at the hands of an unauthorized body, the members of which profess a Divinity which his Church repudiates, or at any rate does not recognize. The question, perhaps, as treated by the *Recorder*, only resolves itself into this,—is the degree of Doctor of Divinity but one of "the little ordinary compliments of life?" If it be, all we can say is, that the clergyman who receives it, and appends it to his name, only disgraces himself by what he does. Compliments are all very well—in their place. But religion, above all things, must not be made a matter of *compliment*, but of the gravest, the soberest, the most earnest *reality*.

"Catholic Churches" in Maryland.—Our contemporary here, the *Chronicle*, as is customary with the Sectarian journals, speaks of the "Catholic Churches" in this country as those belonging exclusively to the Romanists. Maryland, it says, "now contains eight hundred and seven Protestant churches, and only sixty-five Catholic congregations. In Florida the Catholics early made settlement. Now there are one hundred and seventy Protestant and only five Catholic churches. Louisiana was settled by the Catholics, who now have fifty-five churches in the State, while the Protestants have two hundred and forty-seven congregations." And so on of some of the other States,—entirely oblivious, of course, that *our* churches are all Catholic, and must at any rate be separated from those that are "Protestant" in the Sectarian sense. And with respect to Maryland, the Reformed—may we not say the *true Catholic* Church—"Protestant Episcopal" though it may be called for the sake of distinction—is, we are happy to inform our contemporary, making great progress. "I have now served you fourteen years," said the Bishop of Maryland in his late address to the Convention of his Diocese: "at the commencement of that term, the Clergy of the Diocese bore to the aggregate population of the State, and that portion of the District of Columbia included within the diocesan limits, a ratio of one to a little more than seven thousand (1.7010); now it bears the ratio of one to rather more than fifty-one hundred (1.5132). At that time the communicants were, as nearly as can be ascertained, about four thousand four hundred, or one in a little less than a hundred and fourteen of the aggregate population; now they are rather more than eight thousand one hundred, or, as nearly as may be, one in eighty-eight. The baptisms reported in 1840 were 1,333; those of 1854 were 2,201; the first affording a proportion of one to every three hundred and seventy-nine of the population; the last, of one to every three hundred and twenty-four. These several proportions prove that our progress is both real and equal; that it is no unhealthy or forced development, but, while constituting an actual gain on the growth of the community in which we live, pervades our whole body, in all its functions and administrations." These are gratifying facts; for they are all indications of the steady progress of the Catholic Church in our midst.

◆

Our Lutheran Brethren.—We have received with much satisfaction the following expression of sympathy and encouragement. From the Clergy and Laity of our own Church we are constantly receiving similar evidences; but we scarcely expected one so cordial from our Lutheran brethren. Let them be assured that we highly and affectionately appreciate their approbation and good-will:—

Columbus, O., Aug. 15th, 1855.

Editor of N. Y. Churchman:

Dear Sir:—In behalf of the Editing Committee of the *Lutheran Standard*, I am authorized to tender you our warmest acknowledgments for the able and spirited defence of a pure Church doctrine and life, as also our entire sympathy with you in the efforts put forth, in the *Churchman*, against the multiplied forms of Antichrist, as they manifest themselves in the various puritanic, sectarian operations of modern times.

Very respectfully,
Your fellow labourer in the truth,
D. Worley.

◆

Ages of the English Bishops.—*England:* Canterbury, 75; York, 67; London, 69; Durham, 85; Winchester, 65; Bangor, 83; Exeter, 81; Peterborough, 75; Chichester, 73; Worcester, 72; Gloucester and Bristol, 72; Carlisle, 71; Rochester, 71; Ely, 71; Lichfield, 67; St. Asaph, 65; Hereford, 64; Norwich, 62; Ripon, 61; Chester, 61; St. David's, 58; Llandaff, 57; Bath and Wells, 56; Oxford, 50; Manchester, 48; Salisbury, 47; Lincoln, 44; Sodor and Man, 48.—*Ireland:* Armagh, 82; Dublin, 68; Cork, 74; Cashel, 72; Killaloe, 71; Meath, 69; Limerick, 69; Tuam, 63; Derry, 62; Ossory, 61; Kilmore, 54; Down, 47. Of these one English Bishop, Bath and Wells (Lord Auckland), and two Irish, Tuam (Lord Plunkett) and Killaloe (Lord Riversdale), are likewise temporal peers.

◆

A Peculiar Coincidence.—Is it not singular that the name of God should be spelled with four letters in so many different languages? In Latin it is Deus; French, Dieu; Old Greek, Zeus; German, Gott; Old German, Odin; Swedish, Gode; Hebrew, Aden; Dutch, Herr; Syrian, Adad; Persian, Syra; Tartarian, Edga; Slavonian, Belg or Boog; Spanish, Dias; Hindoo, Eigi or Zeni; Turkish, Addi; Egyptian, Aumn or Zent; Japanese, Zain; Peruvian, Liau; Wallachian, Zene; Etrurian, Chur; Tyrrhenian, Eber; Irish, Dieh; Croatian, Doha; Margaaian, Oesc; Arabian, Alla; Dualtaam, Bogt.

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LITERATURE.

Heart and Home Truths; being Self-Musings upon the Divine Will. By Rev. R. Whittingham, Jr. New York: Pudney & Russell.

We have read this volume with great interest, and not, we humbly trust, without much edification. It propounds and illustrates some of the fundamental truths of Christianity—some of the cardinal doctrines of the Church. They are well called "Heart and Home Truths," for they are those which must be in the heart of him who "believeth unto righteousness," and they must be brought home to all who are really and truly of the Household of Faith. The subjects are judiciously selected, well arranged, and systematically ordered. Many of them are those about which, in their amplitude and their integrity, Churchmen are too generally ill-informed or indifferent. As, for instance, the real Nature of the Church, the true Characteristics of the Church, the proper Initiation into the Truth, the very Bread of Truth, and the actual Communion of Saints. All these matters are mused upon, and discoursed of, as a Catholic Churchmen ought to muse and discourse on them. Would that they might but be pondered as deeply and seriously by his readers, as they evidently have been by the author himself; for they are those things which lie at the very foundation of the Church, and which concern every member thereof in his everlasting interests.

The Reverend author, we cannot but think, speaks too diffidently of his work. "If the process of thought," he says, "wrought out in these pages should carry conviction with it, then it is most satisfactorily argumentative; if not, it does not seek to assert, uphold, or maintain. Blame not the volume for its weakness, inasmuch as it does not profess to be strong. So, too, if the mode in which the thoughts are presented, be sufficiently attractive to draw the eye and mind from page to page, then it is satisfactorily entertaining; if not, still it has not failed of all its purpose. Blame not the volume for its dulness, inasmuch as it does not profess to amuse." No—neither should such a volume expect to amuse; while to those who look for amusement on such solemn subjects, should it be expected to be anything but dull. It will have little, if any attraction for such: nor is it, perhaps, desirable that it should; for as they are not subjects with which to amuse, it is better that they be reserved for those who are seriously disposed to receive them—if not, at least, with favour, certainly with sobriety.

To this conclusion the Reverend author himself appears, by the remarks which follow what we have already quoted, to have come, when he says,—"But if, to the mind seriously anxious to know how truth may bless its Heart and Home—wishing to see how light *can* shine upon all the confused relations, and fierce contradiction so rife around it—seeking calm, not contention; simple outlinings of God's will, and not controversy concerning it; if, to such, these pages are lacking in either interest or instruction, then they fail indeed in their design, and the fault rests with them. Blame, then, this volume, for its weakness and short-coming, in setting forward the pure and beautiful truth of God, the only true hope of the real happiness of the Home!" We do not think they are so lacking—and of course, therefore, we cannot conclude that they fail in their design. Neither do we apprehend that to any mind "seriously anxious to know how Truth may bless its heart and home" will they fail to be interesting and instructive. But such minds must be "seriously anxious," in some degree; and in however slight a degree, their perusal, at any rate their study, must be beneficial—making them, with God's blessing upon what they read and study, better Christians and better Churchmen than ever they were before. For most true, after all, it is—as the author so piously acknowledges,—"If these pages shall be of any benefit to those for whom they are intended, it must come alone from the benediction of that Spirit without whom nothing is strong, nothing holy; and to that Spirit, with the Father and the Son, be all the glory and the praise."

Let us give a few extracts, at once to bear us out in our opinion of the volume, and to excite a desire for its perusal and study. And, first, on

THE NATURE OF THE CHURCH.

I wish to examine the *Nature* of the Church. By the Church I have settled that I must always understand the Covenant made with sinners, based upon the Truth of God's mercy, and propitiation for the sins of the world. It is called the Body of Christ, because into that Covenant all *must* be brought who are to receive the pledge of eternal life, and when so brought into covenant, they are united to Christ, and made His own, by which means they escape the punishment of eternal death. The covenant state, then, whereby sinners are adopted into the family of God—this pledged condition of salvation, through the atonement of Christ, is the position of those who make up the company of the Church of God, the Body of Christ, the vine, of which He is the root, and they the branches. I feel it necessary to repeat this to myself, more earnestly, because I do not desire to be led to any unnecessary admissions on limiting the Nature of the Church. I wish, therefore, to have clearly and positively before my mind, what I understand by the Church as a distinctive title, ere I search into her nature. So far, then, I am located. Thus understood, the Church of God is the pillar and ground of the Truth, as the Covenant upon the sacrifice; and the outward signs and tokens of this Covenant are found in spiritual circumcision and sacrifice, *i. e.*, Baptism and the Supper of the Lord.

Now, for the nature of this Covenant, its operation to the personal and actual uniting of the *soul* to God; the *individual* salvation by His grace, in and through it, as its power, capacity, and purpose; this, my heart hovers round, tremblingly. Here is where I most keenly feel the need of light. Can I find any truth in this? Can I see any such nature in any Covenant, church, or system, as will be sustained by the characteristics of Truth, and yet, evidently effective to bring *me* into spiritual union with my God? Ah! that is worth answering!

Come down here from thy shelf, precious volume, Sacred Word! Does the revelation of God give no information upon so momentous a point? I could almost think it did not, if I were to judge by the experience of others. I seldom see others examining its pages, to discover what they declare respecting the Truth; they seem to embrace what they like, and then declare it true, because *they like it.* And yet, there is floating in my mind the recollection of a passage which may set me aright, concerning the nature of the Church. It is an Epistle; yes, one of the learned Apostle Paul's Epistles. Writing to the Colossians he says: (respecting some erring members of the Church), "Not holding the Head, from which the whole body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God." (Col. ii. 19.) What does he mean by "body," is the first thought? If I look back, perhaps I may discover. Yes, it is explained in a chapter before, where I see it is written, "And He (the Son of God) is the Head of the Body, the Church, who is the first born from the dead." (Col. i. 18.) It is, therefore, simply a figurative expression, and by it I am to understand, that this Body, the Church, is dependent upon Jesus as its Head, and from Him it draws its nourishment, the Truth of God. By "joints and bonds," it is partaker of all the blessings derivable from its Head, and those who make up its Body are connected, by this nature of union, with the Head, Jesus, for the attainment of spiritual and eternal life. Just as St. John saith, "In Him was life, and the life was the light of men." (John i. 4)

Hence arises to my mind a simple division of the question, and the nature of the Church resolves itself into that of Body and Spirit. I will look at them closely in turn.

Again, and in pursuance of the same thoughts—

THE NECESSITY OF UNION WITH THE CHURCH.

I have often heard, and heard with satisfaction too, friends of my own express themselves to the effect, that they do not see the necessity of uniting with any Church; that, meaning to do their duty, they hope thus to be saved. This I thought reasonable. It struck me favourably. If their minds did not see the necessity of attaching themselves to any special society, and if they tried to do their duty, that seemed to me to be abundant ground for hope of final acceptance with God. But to-night I feel differently. My thoughts have opened to me a solemn necessity. Spiritual life can only be gained in Truth or certainty, *as* God *gives it.* If he has appointed an order and method for such attainance, it cannot be gained any other way. How awfully important, then, becomes a union with the Church of Christ! How utterly vain any expectation of a private or personal way of salvation! No! Only He is the Way, Truth, and Life.

And, then, how differently the Word, Ministry and Sacraments appear to me! I have always, of course, respected and honoured all these as religious instruments, and looked upon them as valuable to mankind. But to-night, with what awful solemnity do they become invested! As I look upon the Holy Sacrifice of Christ, for the forgiveness of sin, and see in that the Truth of God covenanting with man, I then see the provision made for conveying to every mortal soul the life and grace drawn from that precious fountain-head; and thus the harmonious system of spiritual life, contained in Sacraments, Ministry, and Word, how precious do they become! They are not mere convenient arrangements for carrying on a religious polity, and the plan by which a society or congregation may be held together and best controlled. They stand before my mind, under the law, order, and system of that religious body, in which, and by which, Christ conveys His pardon for sin, and His promise of spiritual existence. The Word becomes, therefore, to me, the language of my God; the Ministry, the representatives of my Redeemer, and the instruments of His grace; the Sacraments, holy channels, in which into my soul comes the Comforter, the Holy Ghost—sanctifier of the faithful!

Oh! what a rich provision for the wants of man! Tell me, my heart, canst thou desire more than has been afforded in this, the mercy of thy God? Couldst thou, with never so unblushing a face, seek or wish a more blessed provision than has been made for thee, in this, the Truth of God—a Christ to die for thee, as the fount of undying life; and all the joints and bands supplied, by which to bind thee unto Him, and drink and eat that nourishment of thy soul, by which it shall be nourished up unto everlasting life? All this for thee! Oh, my heart, thou art blessed!

From this the progress is direct and immediate to the question of

THE CHARACTERISTICS OF THE CHURCH.

Last night, I had the *nature* of the Church upon my mind. I then saw that it was composed of two parts—the external, or *Body;* the internal, or *Spirit.* The body I find to be that company of faithful, loving beings, who, through the agency of the Ministry, in two sacraments, are brought into covenant with God; and thus, in a regular and harmonious system, derive from Christ (the Head of the Body) that which shall be the gift of eternal life—even the forgiveness of sins and presence of the Holy Ghost. Hence the spirit of the Church is the soul-union with God, by means of the Holy Ghost; for the conveyance of which, from Christ, as the Head of the Body, are given the joints and bands, trunk and branches, which constitute the body of the Church. And this soul-union is, that close, faithful, holy, loving dependence upon God, and imitation of Him, which can alone produce the fruit of all good living.

Now, to examine the characteristics of this Body must be a point of strong interest. I *must* be able to distinguish these from any of false pretensions; and I must necessarily find some marks, or signs, of her Truth, by which I can satisfactorily determine whether or no I really attach myself to a Body possessing such Truth. What, then, let me ask of myself, are the notes or marks of the Church, according to the nature which I have settled really to belong to her?

The answer is obvious. If the Word, the Ministry, and the Sacraments, are instrumental toward the proving of her Body, they may be justly taken as the notes of her integrity; and I must look, therefore, to find in each of these the characteristics of Truth—*i. e.*, Divinity, Unity, and Inflexibility. It may be a slow process; yet still, I cannot relinquish it. I have gone too far to recede. I feel too deeply interested in the issue, to shrink from the process of thought.

And then, after meditating at large upon two of the three cardinal characteristics, the Word and the Ministry, he adds—

Two of the characteristics of the Church are settled, to my own mind. I know what to look for in searching after the Body of Christ. I see, first of all, the bright mark of the Word or Truth of God—the teaching, preaching, and upholding that blessed Truth given in the Sacred Word—Jesus, the Lamb of God, taking away the sins of the world—Christ crucified, as the only fountain of pardon and peace, the only means of forgiveness of sins. There is no truth of God in any body denying this; there can be none in any creed offering less than this: for this is all and alone the foundation of any Covenant of God. Yes, and it must be the Christ: not Christ, the man; but the man, Christ—God over all, blessed for evermore—the "only begotten Son of the Father—full of grace and Truth." John i. 14.

And then I see the next token of the Church in her Ministry. I must search for this—One, Constant, and Divine—which shall be to me the means by which that blessed Truth and Word of God, a crucified Redeemer, shall be conveyed. These, divinely appointed, shall preach to me that Christ, as my only refuge; and to them, "preaching as they are sent," (Luke ix. 2.) I shall hearken; and my "faith" shall come by "hearing of that Word of God:" (Rom. x. 17.) and to my believing, repenting heart, they shall promise pardon and peace in that Covenant of Jesus, reconciling me to God; (2 Cor. vi. 18.) and then washing me from my sin, through the "washing of regeneration;" (Titus iii. 5.) they shall administer to me the pledge of the "renewing of the Holy Ghost," even that "Baptism by which I shall put on Christ;" (Gal. iii. 2.) and finally, as stewards "of God's mysteries," (1 Corinth. iv. 1.) they shall feed me with the blessed food for my new life, even the Spirit of Christ, shadowed under bread and wine; and so I shall "eat the flesh of the Son of Man, and drink His blood," (John vi. 53.) fulfil my soul union with God, and thus I shall "dwell in Christ, and He in me." 1 John iii. 21.

The Sacraments are contemplated under their two distinct heads,—the one as the Initiation into Truth, the other as the Bread of Truth. He then gives a summary of the first,—

BAPTISM.

I am not now to be persuaded that Baptism is a mere performance of an outward rite. Perhaps some time since I might have thought so. I remember that I once looked upon it as a mere formality, necessary to the observance of an outward connection with a religious body, but nothing more. I have learned something in these, my meditations. Oh! how solemn and fearful now appear all instruments by which spiritual life is carried on, and Baptism as one of them! I can no more speak of it lightly, or treat it forgetfully. I certainly have always known that, by Baptism the Word of God declares we "put on Christ;" (Titus iii. 5, 6, 7.) but yet I never realized what that meant. Now, I begin to do so. It is in this, in fact, which I see to have been the great advance of Baptism, (as a Sacrament,) beyond Circumcision. In Circumcision, the pledge of salvation was given, but nothing more. There it ended. Man was to struggle onward, in an obedience devoid of any extraordinary helps, or graces. When the rite was performed, the Covenant was sealed in and through a carnal obedience, and that was all. Baptism, on the other hand, becomes a spiritual Covenant; and the administration of the rite is accompanied with the helps of the Spirit. The pouring out of water on the person baptized, is only emblematic of the pouring out of the Spirit upon the heart which is therein pledged and covenanted. By Baptism, man, who is born in sin, and in a state of wrath—his heart alienated from God, and his nature unblessed by the visitation of the purchased Spirit of Christ; such an one is born again into a new state and condition. (1 John iii. 1, 9.) Not only is his body outwardly united to the company of God's promised people, and by that rite received into the number of the elect," (Peter v. 13.) but his soul is also brought into a state of amity and communion with God. Rom. v. 1. His spiritual being is vivified. The breath of a new life breathes upon him. Ezek. xxxvii. 1, 10. The extraordinary helps and assistances of the Spirit of Christ (the purchase of His death) hang like a new atmosphere round the soul, seeking to arouse in it the breath of the new existence; and so to enable it to work out, in spirit-life, that change of heart and of being which is a new creature in Christ Jesus. 2 Corinth. v. 17. By the very Covenant of that Sacrament, the Spirit is poured out upon such a heart, and the soul is placed in that new state of capability for intercourse with God which is called in Scripture the regeneration, or new birth. So speaks the Redeemer. "Verily I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John iii. 5. And the Apostle St. Paul tells us, in his Epistle to Titus, that we are saved only by the mercy of God, through the washing of regeneration and renewing of the Holy Ghost. In which words I see the instrumentality of Baptism and the new life plainly set forward.

As, therefore, the Church of Christ is to convey to man spiritual existence in the same order and harmony as the natural life, and that life to be drawn from Christ the Head, Baptism becomes the channel through which that life is begun, in its spiritual effects. By nature, the soul is dead. It is unable to understand or receive the things of God. It is out of His Covenant. It is open to His wrath. To give life to the soul—spiritual life to the man—he must be born again. He must be placed in a new position. His soul must be surrounded by the special influence of God's Spirit, as one in a covenanted state of favour. He must have given to him, by pledge, that which by nature he cannot have—the extraordinary co-operation of the Holy Ghost, to wait upon his own sincere endeavours toward the work of his salvation. Therefore, he must be spiritually born again. Both body and soul must be put in a new state and condition; which condition is the blessed privilege of all those who are by Baptism made members of Christ, and thus *covenanted* with to receive from Him as the Head that Holy Ghost which can alone renew the heart; and the submission to which—the following of which, in all the fullness of spirit-life—shall make that new man, which, "after Christ, is created in righteousness and true holiness." Eph. iv. 24.

His meditations on the second are equally to the point—equally in agreement with the teaching of the Catholic Church, and equally conclusive of its vital necessity—the necessity, that is, for spiritual life. "I know," he says, "that it is not enough that the infant be born into the world, even though vitality and strength accompany its birth. It must be nourished and strengthened. It must grow and increase to the stature and vigour of manhood. It must be nourished and supported, or else it will die, and its just gained existence cease. It is the same spiritually. The Body of Christ must supply this to His children. Not only must she, through Him, give them life, but she must continue that life. It is not sufficient that she, through the Spirit of Jesus, bring them into a new world, a holy condition; but she must feed, strengthen, and support. Hence I infer, that Christ, when appointing His Church, must have given more than the Sacrament of Baptism unto her. He must have made provision for the after-growth and maturity of His children, and given somewhat to be their constant spiritual food and nourishment; in which day by day strengthened, day by day renewed in the inner man, they may at last attain the perfection of manhood in Christ. Under this impression, it does not surprise me to find the second Sacrament coming in, as a necessity for spiritual life. This it is which nourishes the soul. From this is derived the spiritual strength increasing every day. Through this holy channel is conveyed continually, according to their need, unto all the members of Christ, that Spirit of wisdom, of knowledge, of strength, of holiness, which must renew them daily—must minister constantly to their maturing grace, and nourish them up to everlasting life." His summing up of this subject is very effective:—

HOLY COMMUNION.

But here arises in my heart a question of anxious eagerness. *How* is all this done in the Holy Communion? How is this commemoration of the death of Christ united with so solemn spiritual benefits? This I must more closely examine; and I therefore observe it to be a twofold effect, as a *sacrifice* and a *feast.*

1. It is an effectual Sacrament, inasmuch as it is a sacrifice; and this sacrifice itself, of a double nature, as real and as typical.

It is a *typical* sacrifice, because in it we do "show forth the Lord's death until He come." 1 Cor. xi. 26. There never was but one true and availing sacrifice—even that which I have before considered, the Great Sacrifice of the death of Christ, at the middle point of the world's history—effectual to the remission of sin. Nevertheless, in both the Church before and the Church since the coming of Christ, the benefits of that death were drawn unto men, through appointed channels, as *types* of the same. Thus, in the first dispensation, animal sacrifice was appointed, as a type of the One Sacrifice of Christ. Not that the blood of bulls or of goats could take away sin; but only as a type of the one perfect offering, in faith of God's promise, it became effectual in procuring the pardon of sin. Hence the slaughtered animal, its broken body, its poured out blood, was a sacrifice typical of the Holy One to come; and *through it alone* obtained the promises built upon that Truth of God. The same is it with the retrotype of the Christian Church. It is a spiritual sacrifice, typical of the slaughtered Lamb, and looking back to Him. The broken bread, the poured-out wine, are a sacrifice typical of the broken body and shed blood of that Holy One through whom alone cometh the forgiveness of sins. These emblems, therefore, show forth His death, not in a barren memory, neither by a simple recollection; but really and truly as a representation of Christ, the body and blood are a typical sacrifice.

So likewise is this Sacrament a *real* sacrifice; that is to say, in the same sense as were the animal sacrifices of the Jew, real. They were real sacrifices, from the fact that the animal slain was truly and entirely offered and devoted to the glory of God. The life of the victim was consecrated to the offended majesty of the Almighty, and it was, therefore, presented as the confession that such death was the proper punishment of sin. In the same manner, at the Holy Eucharist, the emblems of Bread and Wine are consecrated unto God, and with them, the Life, Body, and Soul of the worshipper, are offered up to the Most High. In that oblation, the Christian worshipper offers and presents himself, soul and body, to be a reasonable, holy, and living sacrifice unto God, declaring that all he is, and all he has, he there, through Christ, does really sacrifice unto God.

2d. It is also a *feast.* Not only am I to view this Sacrament as a sacrifice, typical and true, thus preserving the unity of the Truth, for the conveyance of spiritual life; but I must see it as a feast—a feast to the soul. This is the light in which I first examined it, as being the source of spiritual existence. Through its sacrificial character at every celebration, remission of sin is obtained, and pardon and cleansing is secured; but through its festive character alone does it promise help and strength to the soul. Therefore is it a feast. By it, the life begun in Baptism is matured. The infancy of spiritual life is developed and perfected. Constantly, as by besetting sin and original infirmity, that life becomes decayed, is the spiritual source renewed and increased. The image of Christ becomes more perfectly stamped in the soul. It grows in grace. It increases in knowledge. It perfects in love. It advances in holiness. It progresses in life. The soul partaking constantly of the Holy Spirit through that blessed feast upon a sacrifice, receives more and more the indwellings of the Godhead. With every participation, its hidden life of Christ (Col. iii. 3.) is confirmed. By the forgiveness of its sin, and restoration to the justification of Baptismal purity, a spring of new life is again and again imparted, and thus, by that very growth, hunger and thirst are roused, and the more it partakes of that holy food, the more keen becomes its relish and desire for its participation. It hungers and thirsts for its participation. It hungers and thirsts after a righteousness not its own, but given in that blessed sacrifice. Therefore, it longs to wait upon the Lord for a renewal of its strength; and, by Faith, by Love, by Divine rapture in the Holy Communion, it exults in that Heavenly banquet, and rejoices in that more than Angels' food. Thus fed again and again in that Holy Sacrament, nourished in that real, typical sacrifice, it goes from strength to strength, in spiritual life, until to the God of Gods appeareth that life-filled soul in Zion.

Now, indeed, I see how solemnly necessary is this Sacrament to the test of the Church. Can she be true if she stint and starve her children, even after she has given them birth through Holy Baptism? Can it be anything but a mockery of the wants of the soul, when she brings her children to the table of her spouse, and tells them—not to feed in soul, not to fill their hungering spirits with the precious food of Heavenly Grace; but only to picture the dying of their Lord, and remember they are brethren? Oh! does *this* nourish the inner life? Is *this* the unity and harmony of all God's actions? Is it *thus* that He carries on life in any other operation? No—truly no! If the Church be indeed the spouse of Christ, she must feed His children with that Heavenly food which her spouse died to obtain. He died for His own. He poured out His blood only, in order that those He loved, the children of His bride, should be nourished up unto everlasting life; and, oh! I am sure that if she be true to Him, she will not starve them with the mere picture of what he has suffered, the mere resemblance of His death; but she will gather them, with bitter tears of repentance, with sobs of heart broken love, around that Saviour's board; and while she tells them how He died, who loved them unto the end, and bids them remember the exceeding great love of their Master and only Saviour Christ, in thus dying for them, she will give them all the treasures of that sacred gift, and bestow upon them the blessed Body and Blood of Christ—bid them be filled with the Holy Ghost—declare to them His precious promises—tell them how, then and there, they may feed upon Him, and that to their souls His flesh is meat indeed, His blood is drink indeed.

Many other passages might be presented equally forcible, in illustration of principles of the Church about which there is apt to be so much misapprehension, often so much indifference,—distinctive principles they are, and should always be so regarded; for they are those of necessity of the Catholic Church, and evidently cannot be held, in any integrity at least, by those who are without her pale, with whatever confidence they may adopt and apply them.

Let us briefly repeat, in taking leave of the volume, our appreciation of its merit—its soundness and its usefulness. We regard it as a valuable and seasonable contribution to our Church Literature. It brings out points of Church doctrine and practice which are often too much obscured; and it seeks to excite an interest in subjects about which there is generally too little earnestness and too little anxiety. Its study will enable those Churchmen to give a reason for the hope that is in them, as Churchmen, who may not have possessed the ability to do so before; for it is not only instructive itself, but it will be inductive to further instruction; and we should rejoice, therefore, to think that it was likely to become a popular manual in the Church.

Dictionary of Practical Medicine. By James Copeland, M.D. Art.: *Sympathy and Sympathetic Associations of Disorder.*

Physiological Pathology. By James Copeland, M.D.

Considerations on the Reciprocal Influence of the Physical Organization and Mental Manifestations. By A. O. Kellogg, M.D., of Canada West.

The British and Foreign Medico-Chirurgical Review, or Quarterly Journal of Practical Medicine and Surgery.

In noting down the above works, we have another purpose than a cursory review, favourable or unfavourable. They suggest and afford occasion for the honest and impartial consideration of the present state of medical science. A large and liberal reform has been adopted in system—improvements have been made in the administration of each department—there is even to be found amidst the members of the profession toleration for any deviation from established usage. To the feeble loosening of attachment to what is old in the routine of system, it cannot be affirmed that there has succeeded any immoderate inclination toward what is new. The members of the profession constitute, notwithstanding their diverse tenets, a highly conservative body, alike fearful of too rash rejections and easy applications. Yet whilst practice remains to a great extent uniform, theories abound—theories upheld oftentimes with "sublime impudence," by show of technical words, by a well-ordered array of details, by the most sweeping assertions, and the most unyielding persistence on the part of their expounders. Were these theories contributions to science, facts, in place of conflicting as they do, would be more and more resolved, and art would make a further and a permanent advance towards science. The contrary proves that these facts, in whatever meretricious show of learning embodied, are being ignorantly trifled with, and that amidst the uncertainty attaching to the observation of mere outer phenomena, opinions, wisely dogmatical as they may be, are continually shifting. Each is liable to be affected by the most ordinary recurring phenomenon; for theories derived from the examination of mere appearances cannot provide a place for what has not as yet been developed. The existing systems appear to be theories first assumed and then defended: in other words, the art of Medicine, as now known and practised, is empirical. This may be considered a grave charge in view of the countless number of ascertained facts now in possession, the almost cumbrous knowledge of the present and the past. Yet we have only to see the mode in which they are dealt with, and their little practical availability, to be convinced of this; though it is both lamentable and disgraceful that the progress made should be merely experimental—a sort of professional *reconnaissance*, a sounding amidst the shallows of human ignorance and prejudice, the following the mere trendings of the shore, like the mariners of the Caspian, unable to trace the configuration of a continent, or attain to the comprehension of those laws by which a path is found in the great deep. The highest results of the medical art of the present day is but of an experimental character, and under this state of things—herein we appeal to the conscience of the profession—the subjugation of disease really reflects no more credit, in most instances, than might the handiwork of a skilful artisan, or of yore the taking of a fort in British India by a drunken sailor, who, when war vessels were lying in the bay ready to besiege and breach it, getting one night ashore, advanced to the walls, and, firing his piece, ordered an immediate surrender, whereupon the natives, fully persuaded that the whole army was with him, commenced a speedy evacuation of the premises, and in the morning the sailor was found asleep before an empty fort. The subject matter of Medicine has been divided and redivided, and each part been patiently, practically, and industriously examined, and valuable improvements in practice have been suggested; but none can truly affirm that, with all that has been done and all that is doing, it approaches the state of an exact science. Facts and theories are together adopted, but there is no productive progress. Mrs. Somerville, years since, won fame and a government pension by a *brochure* setting forth the connection of the physical sciences; and the illustrious Humboldt has added to his imperishable renown by his *Cosmos;* but who has yet taken such a comparative view of the human system—who has yet probed so far into the mutual relations of the functions of the body, by recourse and continual reference to the point of primary dependence, as to bring disease in every aspect under powerful and vigorous command? Were this done, medical art would be entitled to rank as a science. But for this more is needed than idle conjecture or even patient research. In order that the labour of individuals may do more than sustain mere opinions, that they may contribute to universal enlightenment, it is required that the highest and central truth relating to the art be realized—a truth never to be reached by the spirit animating a pretentious display of learning. It was not enough that Le Verrier perceived the perturbations of the planet Herschel to enable him to discover the disturbing cause of the movements of an unknown body riding on the outer circle of our heavens; his calculations involved a knowledge of the solar system, of its centre, and the mutual relation of its parts. Without a like key, the conditions of harmonious action cannot, in any given case, be perceived; there must be an endless process of adjustment, and fallibility will discover itself in all appliances. We repeat, that the most we have now got is experimentalism on a grand and very bold scale, and a servile following of defective and simple phenomenal deductions in cases assumed to be analogous. We acknowledge devotion in those busying themselves with the different branches of the science, just as we would be ready to extend it

To an inspired and desperate alchymist,
Staking his very life on some dark throw;

but are we thus being brought any nearer to the governing principle of health, or even enabled any better to understand the conditions by which we "move, and live, and have our being?" Recognizing the true province of the art of Medicine, we may confidently affirm, that the true source of investigation has not yet been taken up; and that this will never be the case until the true anatomy of the brain itself is made the subject of research, together with the life-giving relations of its parts to the several functions. No tangible ground has yet been assumed. We might as well expect Medicine to advance under present auspices, as Surgery to be benefitted by a system of cuttings or slicings without reference to muscles, nerves, and blood-vessels. Whilst a study of the brain is neglected, it is impossible that the laws of development be understood; so intimately related is it to the other portions of the body that it determines even the character and predisposition of the constitution in early life. No fact is valuable as a contribution to science unless brought into this comparative relation. A classification thus based would prove correct, and the most delicate organization run no danger from the course of treatment suggested. As it is, the greatest physiological discovery of the age is ignored; and no institution in the world is found to favour the true anatomical dissection of the brain. Little is to be attained by studying a structure imperfectly dissected. True, men succeed without this knowledge in the experimental treatment of disease, just as it is true that there is a low negative existence, separate and existing independently, as it were, of this primal organ. But we are regarding Medicine in the light of science, and in full view of the disarranged and conflicting mass of deductions from existing facts. We are for going to the source of knowledge—to structural arrangement, to sympathetic conditions, to primal dependencies—for rescuing medical jurisprudence from the disgrace of possessing as many schools as there are sects in religion, whilst yet there is but one true faith as there is but one true medical science.

The Iroquois; or, The Bright Side of Indian Character. By Minnie Myrtle. New York: D. Appleton & Co.

The very appearance of this book is prepossessing, and the variety of its charming contents, as contrasted with the paucity commonly attached to associations respecting the Indian tribes of this continent, and the supposed monotony in all the features of their nomade life, is certainly very gratifying. The dedication to Col. Thomas McKenney reminds us of the highly expensive biographies issued under the auspices of that gentleman, and which, though valuable as a record of individual features, traits of character, and prominent events, constituted a work only suited to the boudoirs of the rich, and chiefly capable of entertaining historic inquirers. The present volume is moreover by one who has approved herself as not wanting in that poetic temperament by which the Indian character can alone be realized, and that delightful method of disporting with information in possession which enlivens while it instructs. So at last there is a book for the million who would look into the life and times, the character and the customs, the passions, the hopes, the dreams as expressed in legendary literature, in music, in poetry, of this well nigh forgotten race, whose "heraldry is but a broken bow." It was time that all the lineaments that connect the present with the past in their existence, and that foretell their future, should be gathered up, to be thus inwoven. The task is the recovery of colours that were fading, the building together of a dream that was dissolving. As easy of selection, we present to our readers one of the Indian legends in its pages. It runs as follows:—

There once lived a man who was a great hunter. His generosity was the theme of praise in all the country, for he not only supplied his own family with food, but distributed game among his friends and neighbours, and even called the birds and the animals of the forest to partake of his abundance. For this reason he received the appellation of "Protector of birds and animals."

He lived a hunter's life till war broke out between his own and some distant nation, and then he took the war-path. He was as brave a warrior as skilful hunter, and slew a great multitude of the enemy, till all were lying dead around him, except one, who was a *mighty man of valour*, and in an unguarded moment the hunter received a blow from his tomahawk, in the head, which felled him to the earth. His enemy then took his scalp and fled.

Some of his own party had seen what befel him, and, supposing him dead, had left him on the field of battle; but a Fox who wandered this way immediately recognized his old benefactor. Sorrowful indeed was he to find him slain, and began to revolve in his mind some means of restoring him to life. "Perhaps," said he, "some of my friends may know of a medicine by which his wounds may be healed, and he may live again." So saying, he ran into the forest, and uttered the *death lament*, which was the signal for all the animals to congregate. From far and near they came, till hundreds and thousands of every name had assembled around the body of the hunter, eagerly inquiring what had happened. The Fox explains how he had accidentally come that way and found their friend stretched lifeless upon the earth. The animals draw near and examine him more closely, to be sure that life is extinct. They roll him over and over upon the ground and are satisfied that he is dead—there is not a single sign of life.

Then they hold a GRAND COUNCIL, of which the Bear is speaker. When all are ready to listen, he asks if any one present is acquainted with any medicine which would bring the dead man to life. With great alacrity each one examines his *medicine box*, but finds nothing adapted to this purpose. Being defeated in their noble object of restoring their friend, all join in a mournful howl—a requiem for the dead. This attracted a singing bird—the Oriole, who came quickly to know the cause of the assembling of this great concourse, and their great lamentation. The Bear made known the calamity which had befallen them, and, as the birds would feel themselves equally afflicted, he requested Oriole to flee away and invite all the feathered tribes to come to the council, and see if their united wisdom cannot devise a remedy that will restore their friend to life.

Soon are assembled all the birds of the air; even the Great Eagle of the Iroquois, who is seldom induced to appear upon the earth, hastens to pay her respects to the remains of the renowned and benevolent hunter. All being satisfied that he was really dead, the united council of birds and animals, which remained convened, decided that his scalp must be recovered, saying, any bird or animal who pleased might volunteer to go upon this holy mission. The Fox was the first who offered his services, and departed full of hope that his zeal would be crowned with success. But after many days he returned, saying, he could find no trace of man's footsteps—not a *chick* or *child* belonging to any settlement. The great love which they bore their friend prompted several others to go upon the same mission; and to the animals belonged the first right, as they had first found him. But at length the birds were anxious to show their devotion, and the Pigeon Hawk begged leave to make the first flight, as she was more swift of wing than any other, and could visit the whole world in the shortest space of time. They had scarcely missed him when he returned. He said he had been over the entire earth and found it not; but they did not consider his voyage satisfactory, as he had flown so swiftly that it was impossible for him to see anything distinctly by the way!

Next the White Heron proposed that she be sent, because she was so slow of wing that she could see every object as she passed! On her aerial voyage she discovered a plain covered with the vines of the wild bean, laden with the delicious fruit. It was too great a temptation for the Heron to resist, and she descended to enjoy a feast. So gluttonously did she partake that she could not rise again from the earth, and the council, after many days of anxious waiting, called for a substitute. Here the Crow came forward and acknowledged his fitness for such an office, as he also was slow of wing, and was *accustomed to hover over settlements, and to discern them afar off!* and he would not be suspected of any particular design if he should linger near the one that contained the scalp!

The warrior who possessed the coveted treasure, knew the birds and animals were holding a council on the field of battle to devise means to recover it; but when the Crow drew near he was not alarmed. The smoke of the wigwams indicated a settlement, and as the Crow sailed lazily through the air at a great height above the roofs of the houses, he espied a scalp which he knew must be the one he sought, stretched out to dry.

After various unsuccessful stratagems, he was able to seize it, and flew away to exhibit his trophy to the council.

Now they attempt to fit it to the head; but being dry, it is impossible, and search is made to find something with which to moisten it; but it is in vain. Then slowly moves forward the Great Eagle, and bids them listen to her words:

"My wings are never furled; night and day, for years and hundreds of years, the dews of heaven have been collecting upon my back, as I sat in my nest, above the clouds, and perhaps these waters may have a virtue no earthly fountain can possess; we shall see."

Then she plucked a feather from her wing and dipped it in the dewy elixir, which was applied to the shrivelled scalp, and, lo! it became pliable and fresh as if just removed. Now it would fit, but there must be a healing power to cause the flesh to unite, and again to awaken life.

All are anxious to do something in this great work, and therefore all go forth to bring rare leaves and flowers and seeds and bark, the flesh of animals and the brains of birds, to form a healing mixture. When they return it is prepared, and being moistened with the dew is applied to the scalp, and instantly it adheres and becomes firm. They cause the hunter to sit up, and he looks around in astonishment upon his numerous friends, unable to divine the meaning of so strange an assemblage.

Then they bid him stand upon his feet, and tell him how he was found dead upon the plain, and how great was the lamentation of all those who had so long experienced his kindness, and the efforts they had made to restore him. They then gave him the compound which had been the means of bringing him to life, saying "it was the gift of the Great Spirit to man. He alone had directed them in the affairs of the council; had brought the eagle to furnish the heavenly moisture, and give them wisdom in making the preparation, that they might furnish to man a medicine which should be effectual for every wound."

When they had finished, the animals departed to their forest haunts, the eagle soared again to her eyrie, and the birds of the air flew away to their nests in the tall trees, all happy and rejoicing that they had accomplished this great good.

The hunter returned to his home and spread abroad the news of the miracle, and the knowledge of the wonderful medicine, which is used to this day among the Iroquois, who are the favourites of the Great Spirit.

The work is illustrated with plates, is altogether most tasteful, and will add another leaf to the evergreen chaplet of its skilful writer.

Brief Sketches of European and Eastern Churches. By Rev. Isaac H. Tuttle. New York: Pudney & Russell.

This is the first fruit of the recent travels in Europe of the respected Rector of St. Luke's Church, in this city. His purpose, as announced in the introductory note, is to acquit himself of his obligations arising from the opportunity he has had to exchange fraternal tokens with brethren in Christ, met by him in the far-off lands of his travels, by the communication of some interesting facts respecting their several communions. The visit to the churches in Syria and Egypt would appear to possess the greatest interest. The brevity of these sketches, which, indeed, are little more than affirmations respecting one church and another, might occasion surprise, were it not that the present work is antecedent to one of larger dimensions, and, we presume, of more extended range, the announced subject being, "*Foreign Men and Foreign Places.*" We present an extract elsewhere in our columns.

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TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28-1y 3 Cedar street.

ENCAUSTIC TILES, FOR FLOORS OF CHURCHES, and Public Buildings, and for Vestibules, Halls, Conservatories, Dining-Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.

Also, GRANKIRK CHIMNEY-TOPS, suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by
MILLER, COATES & YOULE,
my31-6m No. 279 Pearl street, New York.

FURNITURE AND UPHOLSTERY.

JOSEPH RILEY'S FASHIONABLE CHURCH, PARLOUR, LIBRARY, CHAMBER, OFFICE, AND DINING ROOM FURNITURE AND UPHOLSTERY WAREHOUSE,
NO. 536 PEARL STREET, NEAR BROADWAY, NEW YORK.

The subscriber keeps constantly or makes to order all the above in Rosewood, Mahogany, Oak, and Walnut. Also, a general assortment of Spring, Hair, Husk, and other Mattrasses, Feathers and Feather Beds, &c.

Particular attention paid to Church work. Pew Cushions made and Pulpits trimmed with neatness and despatch. Charges moderate
my31-1y JOSEPH RILEY.

NEW YORK MARBLE IRON WORKS.
Office and Salesroom, 337 Broadway.
Manufactory, corner of 6th Avenue and 47th street.
SMALL & ALDEN,

The original and most extensive Manufacturers of Marbleized Iron Mantles, Table Tops, Columns, Pedestals, Pilasters, Wash Basins, Bathing Tubs, Vases, &c., being in exact imitation of the choicest varieties of Marble. Also, Window Lintels, Sills, Balconies, and other castings for buildings of every description.
WILLIAM SMALL. H. O. ALDEN, JR
my24 6m

NEW LOCATION.—FITZSIMMONS' Furniture and Upholstery Warerooms, No. 8 Astor Place. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
F. FITZSIMMONS,
sep30-1y No. 8 Astor Place.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, N 440 Pearl, between Chatham and Madison streets. * m8-1y

MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard patterns, &c., &c Ladies call and see.
m29 1y MRS. E BERRIAN.

SHOW CASES, the cheapest and best in the United States. Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment Country orders, by letter, punctually attended to. Wareroom, 12 Park Place : Factory, 12 Canal street, New York.
ap19-1y A J. CAMPBELL.

DENTISTRY.

DR. C. A. PECK, DENTIST, HAVING RETURNED from Cuba, respectfully announces that he has resumed the practice of his profession at No. 448 Broadway, where he is ready to serve his former patrons and the public. my24-3m

DR. A. STARR, SURGICAL AND MECHANICAL DENTIST, No. 428 Grand street, between Attorney and Ridge streets, New York. a5-1y

BERHARD,—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23-1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor. 12th street,) formerly 229 Grand street, New York. oc14-1y

IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages :

First—There are no seams or crevices for the lodgment of food, to vitiate the saliva or infect the breath, as not even the slightest moisture can get between the teeth and plate.

Second—An Artificial Gum, which is as firm and indestructible as the teeth, is fused, at a high heat, between and around their base, which unites them firmly to each other, and to the plate upon which they are set. This gum imparts to the teeth that peculiar expression and life-like appearance which characterizes the natural organs.

Third—Great strength is obtained by thus uniting the teeth, gum, and plate, and no ordinary force in masticating can break them from their base.

Fourth—The *natural form and expression of the mouth and face can be restored,* in cases where they have become sunken. This is done by means of additional attachments to the framework supporting the teeth. These attachments are so formed as to *bring out the sunken portions,* and sustain them in their proper position. They are covered with the above named gum-compound, and become component parts of the denture, and, when rightly formed, can not be detected by the closest observer. This method of restoring the cheeks to their original fullness, and also the natural form and expression of the mouth and lips, has been well tested, having been made a special feature in the author's practice, for several years past. A variety of Photographic and Daguerreotype likenesses, which have been taken of persons without this improvement, and also with it, can be seen at his office, showing the great change in appearance which is produced in the countenances of individuals now wearing dentures constructed upon this principle, which the public are invited to call and examine, together with other specimens of his improved style of work not requiring the above attachments.

Fifth—A clear and distinct articulation of speech is restored. This important change is effected by having the inside of the teeth and gum of a natural form. To this the tongue is readily adapted. This perfect adaptation of the tongue to the denture prevents the hissing or muffled sounds in speaking or singing, so often observed in persons wearing artificial teeth.

Sixth—The plates usually employed for this work are platina, the purity of which prevents even the slightest tarnish, or unpleasant taste in the mouth. In short, this system embraces many new and important features, which are readily appreciated by those wearing artificial dentures upon this principle. With reference to the utility of this method, numerous testimonials can be given from eminent Dentists in the various cities of the Union, and persons wearing the work in this and other cities.
J. ALLEN, 30 Bond street, New York.

P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7 6m

L. S. BALLOU'S BOOKBINDING ESTABLISHMENT, No. 18 Spruce street, New York.—L. S. BALLOU respectfully informs his friends and the public that he is now located in the large and commodious building No. 16 Spruce street, where, with the aid of steam and all the modern improvements, he is ready to execute orders entrusted to him with neatness and despatch.

MOROCCO, SHEEP, AND CLOTH BINDING by the edition. Leather and Cloth cases manufactured for the trade.

Particular attention paid to rebinding Libraries, Magazines, Periodicals, Music, etc., etc.

SUBSCRIBERS TO MAGAZINES, PERIODICALS, &c., will do well to send direct to the Bindery, by which means they will be able to have their work done under their own direction.
L. S. BALLOU,
jy12-3m$ No. 16 Spruce street New York.

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY. The Trade furnished with any style desired.
my31-6m

SCHOOLS.

MRS. MILLETT'S SELECT DAY AND BOARDING SCHOOL FOR YOUNG LADIES, No. 171 East Seventeenth street, near Stuyvesant Square, New York. Under the patronage of the Provisional Bishop and several distinguished clergymen of the Protestant Episcopal Church.

The term will commence on Tuesday, 18th September next. Mrs. Millett requests that an early application will be made for admission, as her number of pupils is limited to eight boarders and twenty day scholars. A Prospectus setting forth the terms and advantages of the school can be had on application, and will be sent by mail to any person requirin it. au16-5t

MURRAY HILL BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—MRS. HOWLAND and daughters respectfully inform their friends and the public that their School, No. 40 East Thirty-fifth street, near Madison Avenue, will be re-opened on Monday, September 3d. A Primary department will be added for the instruction of children of both sexes. Tuition $10 per term.

The location is a desirable one, being retired and healthy, with abundant means of access by stages and cars to all parts of the city.

English studies receive especial care, while French is the common language of the School and family. Circulars, with complete details, may be obtained at the residence of the Principals.

Refer to Hon. Henry W. Saussure, Hon. James L. Petigru, Rev. Saml. Gilman, D.D., Francis Y. Porcher, M.D, John Holbrook, M.D., St. John Phillips, M.D., Wm. Gilmore Simms, Abraham Moise, Esq., Charleston, S. C. ; Rev. Dr. Bellows, Rev. Samuel Osgood, D.D., Washington Irving, Esq., Geo. P. Morris, N. P. Willis, New York city ; Rev. Dr. Nott, President of Union College, Schenectady, N. Y. ; Rev. Dr. M B. Anderson, President of the Rochester University, N. Y. ; Rev. A. C. Kendrick, Rochester University, N. Y. ; Rev. C. J. Bowen, Williamsburg, L. I. ; Col. J. W. Scott, New Brunswick, N. J. ; Rev. A. A. Livermore and R. R. Springer, Esq., Cincinnati, Ohio ; Rev. A. A. Lipscombe, D.D., Montgomery, Ala. au16-4t*

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

MISS BALLOW'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, will be re-opened on Thursday, the 13th of September. au9 8t

MISS ADRAINS' BOARDING SCHOOL FOR YOUNG Ladies, Jamaica, Long Island, will re-open on Monday, September 17th. au9-3m$

MURRAY HALL.—CHURCH BOARDING AND DAY School for Young Ladies, under the supervision of the Provisional Bishop of the Diocese, No. 101 West Thirty-sixth street, near Broadway, New York, will re-open on Tuesday, September 11th, 1855. Rector, the Rev. JOHN J. ELMENDORF. The Senior and Junior Classes will hereafter pursue their English studies under the exclusive, personal charge of the Rector, and the number in any class will therefore not be allowed to exceed *ten.* Circulars may be obtained at Lockwood's, or at Stanford's, 637 Broadway ; or the Rector may be addressed personally or by letter as above.

REFERENCES.—The Hon. and Mrs. Murray Hoffman, Samuel Davis, Esq., G. P. Camman, M.D., Mr. and Mrs. L. M. Hoffman, Mr. and Mrs. N. P. Bailey, Mr. Chas. Roome, Pres. Man. G. L. Co. au9 3m

HOBART FREE COLLEGE, GENEVA.—The first term of the Collegiate year, 1855 6, will open on Thursday, September 6, 1855. Tuition and room rent free.
au2-6t BENJ. HALE, President.

EPISCOPAL ACADEMY OF CONNECTICUT.—FALL TERM BEGINS SEPTEMBER 6th.—A limited number of pupils is received into the family of the Principal, at $65 per term of 14 weeks, for Board, Tuition, &c. Catalogues and full information at Stanford & Swords, 637 Broadway. Reference to the Bishops and Clergy of the Diocese. Address
REV. EDWARD BALLARD, Principal.
Cheshire, Conn., July 30, 1855. au2-6t

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches Its speciality will be the French language ; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above

REFERENCES :

PARIS—A. Thiers, ex-First Minister of State ; Rev. J. H. Grandpierre. GENEVA—Prof. Merle D'Aubigne, D.D. BOSTON—Prof. A. Guyot, Prof. Louis Agassiz. NEW YORK—C. King, LL.D., Rev. J. Ferris, D.D., LL.D., Rev. S. H. Tyng, D.D., Rev. F. Hawks, D.D., Rev. Wm. Berrian, D.D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Abbott, of Spingler Institute, and many others. au2-7t

MISS HAINES BEGS RESPECTFULLY TO GIVE notice to her friends and the public, that her School, No. 10 Gramercy Park, will re-open on Tuesday, September 18th.

Circulars can be obtained at her residence, or at Messrs C S. Francis & Co.'s, No. 252 Broadway, or at Mr. Doremus & Nixon's, 21 Park Place.

Applications can be made by letter addressed to Miss HAINES, at her residence.
New York, July 26, 1855. jy26-10t

BOARDING SCHOOL FOR BOYS, NORWALK, CON. —C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School ; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages ; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons .

Rev. R. B. Van Kleeck, D.D., New York ; Rev. Wm. C. Mead, D.D., Norwalk, Conn. ; Rev. T. W. Coit, D.D., Troy, N. Y. ; Rev. T. A. Starkey, Albany, N. Y. jy19-tf

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Summer Term of this School will commence May 14th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training ; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the wellbeing of the school, the Rector would prefer receiving none over 14 years of age.

TERMS—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.

Terms for Day Scholars, $8 per session.

Tuition is expected to be paid quarterly in advance.

The School year is divided into three quarters or sessions of 14 weeks Pupils received during the term.

REFERENCES.—Rt. Rev. Bishop Williams, Middletown, Conn. ; Rev. Wm. F. Morgan, Norwich, Conn ; Rev. R Camp, Brooklyn, Conn. ; Rev. R. Hallam, D.D., New London, Conn. ; Rev. S. R Johnson, D.D., New York ; Rev. E. M. Johnson, Brooklyn, L. I. ; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO, NEW YORK.—Rev I. DYCKMAN VERMILYE, Rector.

TERMS—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences ; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.
"JONA. M. WAINWRIGHT,
"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853." my3-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs G. M. WHITE, Principal The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5 1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL for Boys, at Danbury, Connecticut, the Rev. I. LEANDER TOWNSEND, M.A, Rector, aided by competent Instructors.

Number limited to twenty-five. Terms, $200 per annum, always in advance. The Third Term will commence on Monday, May 7, next. For Circulars, &c., apply to the Rector. m22-1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful ; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

C. W. IRVING & BROTHER, 240 BOWERY, have in store, and are daily receiving, a complete assortment of Laces, Embroideries, White Muslins, Handkerchiefs, Cravats, Ribbons, Millinery, and Fancy Goods.

Ladies', Gentlemen's, and Children's HOSIERY of every description.

Kid Silk, Lisle, and Cotton GLOVES, all qualities.

Ladies' and Children's Silk MITTS, all prices.

Dress Trimmings, Haberdashery, and a great variety of small wares.

Embroidery and Sewing Silk, all colours, in quantities to suit.

The Trade supplied with any of the above, at the LOWEST CASH PRICES. my31-6m

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed ; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

MUSIC AND MUSICAL INSTRUMENTS.

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.
Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7⅓ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.

No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.

No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.

No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.

No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.

No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.

Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.

N.B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. MENEELY'S SONS, West Troy, Albany county, New York.
HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y$

DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital.) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.
oc7-1y J. V. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity :—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country

Open to the public at all times. sep9-1y

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices f3-1y

CLOCKS FOR CHURCHES, PUBLIC BUILDINGS, VESTRY AND SESSION ROOMS, RAILROAD STATIONS, OFFICES, &c. Also, Regulators for Jewellers' and Astronomical purposes The undersigned, having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials for illuminating, similar to those in the City Hall, New York, furnished. Address
JOHN SHERRY & CO.,
Oakland Works, Sag Harbor, New York.

"Sherry & Co have established a reputation as the best clock makers in the world."—[Scientific American. je21-1y

LIFE AND FIRE INSURANCE.

QUARTERLY STATEMENT OF THE AFFAIRS of the MUTUAL LIFE INSURANCE COMPANY of New York, for the quarter ending 31st July, 1855.

Net assets on hand, May 1st, 1855, per last report,			$2,950,059 43
RECEIPTS DURING THE QUARTER.			
For Premiums and Policies,		$180,411 46	
Interest,	$122,731 50		
Less included in last statement,	77,797 04	44,934 46	226,345 92
			$3,175,405 35
DISBURSEMENTS.			
Paid expenses, including rent, salaries, medical fees, postage, exchange and advertising,		$12,738 96	
Paid commissions,		6,675 91	
Paid State and City taxes,		1,221 98	
Paid claims by death and additions to same,		51,921 38	
Paid surrendered Policies and Dividends,		6,858 29	
Paid reduction of Premiums,		668 52	
Paid annuities,		984 17	
			81,069 21
Total Assets,			$3,094,336 14
ASSETS			
Cash on hand and in Bank,			$11,980 81
Bonds and Mortgages,			2,893,534 99
Fire Insurance account,			364 84
Premium account, (Quarters not due)			86,080 43
Bills receivable,			3,318 62
Deposited for taxes,			4,276 38
Interest accrued and not due, } Interest due and not paid, }			38,642 18
Due from Agents,			56,077 89
			$3,094,336 14
Increase in Investments on Bonds and Mortgage,			$175,211 45
Losses by Death, not due,			$38,000 00
Amount at risk, 1st May, 1855,			$22,599,683 35
Amount at risk, 1st August, 1855,			$23,206,943 34
Number of policies running 1st May, 1855,		8,195	
Total number running 1st Aug., 1855,		8,358	

Of which 7,319 are for Life.
" 866 " 7 years.
" 34 " 1 year.
" 139 irregular periods.
8,358

Increase in amount at risk,		$607,260 00
Increase in amount of Policies,	163	
Average amount insured for each Policy of increase,		$3,725 52

F. S. WINSTON, President.
I. ABBATT, Secretary.
I have examined the above report, and find it to be correct.
C. GILL, Actuary.

TRUSTEES.

Frederick S. Winston,
Millard Fillmore,
David Hoadley,
William V. Brady,
Henry A. Smythe,
Robert H. M'Curdy,
John V. L. Pruyn,
William Betts,
Isaac Green Pearson,
William Moore,
John H. Swift,
Eugene Dutilh,
Richard Patrick,
Joseph Blunt,
Nathaniel Hayden,
Jonathan Miller,
Abraham Bininger,
John P. Yelverton,
John Wadsworth,
Wm. J. Bunker,
Samuel M Cornell,
Samuel E. Sproulls,
John M Stuart,
Hamlin Blake,
Alfred Edwards,
Lucius Robinson,
Samuel D. Badcock,
Rodman G. Moulton,
Charles J. Stedman,
Cephas H. Norton,
John P. Treadwell,
Ezra Wheeler,
William H. Popham,
Lycurgus Edgerton,
W. Smith Brown,
George R. Clark.

FREDERICK S. WINSTON, President.
ISAAC ABBATT, Secretary.
CHARLES GILL, Actuary.

SCHEDULE OF LOSSES DURING THE PAST SIX MONTHS, VIZ.: FROM FEBRUARY TO AUGUST, 1855.

Place of Residence.	Occupation.	Cause of Death.	Amount of Premiums paid to Company.	Amount of Policy and Profits paid by the Company.	To whom paid.
Houston, Texas	Clerk	Yellow Fever	$68 76	$1,000 00	Mother.
Berlin, Conn.	Manufacturer	Inflammation of Bladder	520 00	1,195 09	Widow.
New York	Lady	Utero Peritonitis	20 08	2,000 00	Assignee.
New Berlin, N. Y.	Farmer	Inflammation of the Lungs	511 00	2,679 70	Children.
Buffalo, N. Y.	Merchant	Consumption	466 40	2,202 10	Guard'n of Children.
New York	Lady	Softening of the Brain	797 00	1,404 02	Assignee.
Newark, N. J.	Clergyman	Chronic Diarrhœa	27 75	1,000 00	Widow.
New York	Merchant	Suicide—Insanity	124 50	5,000 00	do.
Newark, N. J.	Grocer	Enlargement of Heart	138 60	1,064 81	do.
Newark, N. J.	Mechanic	Fall from a Tree	134 40	1,035 41	Guard'n of Children.
California	Clerk	Lockjaw	20 51	108 65	Assignee.
At Sea	Merchant	Drowned in the Arctic	409 60	4,124 78	Administrator.
Newark, Ohio	Merchant	Congestion of Lungs	687 50	5,289 04	Widow.
Rochester, N. Y.	Merchant	do.	90 90	600 00	Assignee.
Cleveland, Ohio	Clerk	Consumption	39 70	2,000 00	Mother.
Mobile, Ala.	do.	Erysipelas	1,215 20	6,361 74	Creditor.
Paterson, N. J.	do.	Pericarditis	122 00	1,048 51	Widow.
Shaftesbury, Vt.	Clerk	Consumption	42 14	1,000 00	Brother.
Chicago, Ill.	Land Agent	Serous Apoplexy	1,584 18	10,690 14	Widow & Assignee.
New York	Pres. Marine Ins. Co.	Emphysema of Lungs and Dropsy of Pericardium	2,005 00 2,173 00	5,939 76 6,090 62	Executor. Widow.
Elizabethtown, N. J.	Clerk	Inflammation of Brain	$415 60	$1,111 72	Widow.
Rochester, N. Y.	Saloon Keeper	Chronic Diarrhœa	17 00	500 00	Creditor.
Muscatine, Iowa	Clerk	Lung Fever	63 46	1,000 00	Widow.
Newark, N. J.	do.	Inflammation of Kidneys	145 80	1,063 30	Administrator.
Seneca Falls, N. Y.	Trader	Consumption	78 21	3,000 00	Creditor.
Rochester, N. Y.	Machinist	Inflammation of Brain	207 00	1,112 03	Widow.
do.	Physician	Consumption	104 40	1,048 40	do.
Brockway, Mich.	Peddler	Dropsy	26 40	500 00	Creditor.
Charleston, S. C.	R. C. Bishop	Congestion of Lungs	1,489 60	10,494 12	Administrator.
New Orleans	Banker	Exhaustion of Nervous System.	843 00	10,000 00	Widow.
Bernadotte, Ill.	Merchant	Aneurism of Aorta	370 84	8,000 00	Assignee.
Mississippi River	Lawyer	Drowned	47 28	1,000 00	Widow.
New Haven, Conn.	Agent	Diarrhœa	59 40	533 19	do.
New York	Machinist	Enlargement of Prost. Gl'd	260 10	590 10	do.
Charleston, S. C.	Clerk	Pneumonia	422 41	5,528 76	Administrator.
St. Louis, Mo.	Mechanic	Asiatic Cholera	301 44	4,000 00	Widow.
Milwaukie, Wis.	Clerk	Hemorrhage of Lungs	224 00	1,123 46	Assignee.
Nashville, Tenn.	Merchant	Cramp Cholic	27 43	2,500 00	Administrator.
Mobile, Ala.	do.	Killed by Runaway Horse	993 60	10,000 79	Trustee f'r Children.

NOTE.—This unusual list of accidental deaths from various casualties will be further increased by the recent death by *lightning* at Irvington, Westchester county, N. Y., of a late highly respectable merchant of this city, the holder of one of our earliest Policies of $10 000. au16-4t

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge.*

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

Jacob Reese,
John R. Suydam,
Henry Beadel,
Robert Schell,
Henry S. Leverich,
Joseph Foulke,
F. A. Palmer,
George W. Riggs,
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George Clark,
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R. W. Howes,
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John Gray,
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J. W. Kellogg,
Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor.
JOHN T. METCALFE, Consulting Physician.
CHARLES D SMITH, M.D., }
EDWARD FIELDS, M.D., } Medical Examiners.
oct7-1y

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and have now an accumulated fund of **$902,062 70,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
GEORGE WILKES, M.D., and C. R BOGERT, M.D., at 8 St. Mark's Place, Medical Examiners: at the office every day from 1 to 2 o'clock, P. M.
ja1-tf

LIFE AND FIRE INSURANCE.

THE MARKET FIRE INSURANCE COMPANY, Capital $200,000. Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f24-1y] ASHER TAYLOR, Secretary.

FULTON FIRE INSURANCE COMPANY, NO. 40 Wall street, New York (Manhattan Bank Building). Capital, $150,000. Insures Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, &c.

DIRECTORS.

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Grahams Polley,
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Philip S. Crook,
Francis B. Spinola,
Barnet B. Boerum,
George Barnes,
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Jacob B. Boerum,
James Affleck,
James Moore,
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Geo. W. Prince,
M. Kalbfleisch,
William A. Cobb,
John Moore,
Jared Sparks,
Edward Neville,
James L. Morgan,
Charles E. Smith.
J. Schenck Suydam,
J. V. Schoonmaker,
Elisha B. Morrell,
A. J. Allaire,
Richard Raynor,
Wm. Mulligan,
A. S. Foster,
M. F. Hodges,
B. Blanchard,
A. C. Tefft,
W. L. Conklin,
Seymour D. Husted,
O. W. Brennan,

W. MULLIGAN, Secretary. A. B. HODGES, President.
ROLLIN SANFORD, Vice President.
JOHN CASHOW, Surveyor. a19-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling,** or **$10,000,000;** paid up Capital and Surplus, **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:
William C. Pickersgill,
Adam Norrie,
Henry Eyre,
Robert L. Maitland,
Benjamin B Sherman,
Alexander T. Stewart,
Henry L. Routh,
John Auchincloss.

EDMUND HURRY, Surveyor. [ap26-1y] A. B. McDONALD, Agent.

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

DIRECTORS:

James Van Norden,
William K. Lothrop,
Orsamus Bushnell,
Isaac Fryer,
Frederick Hadley,
John G. Wellstood,
Robert H. Goff,
Elisha Brooks,
William Laimbeer, Jr.,
William K. Thorn,
Levi Onderdonk,
James W. Randell,
Robert Orr,
Nathan Clark,
Daniel B. Pierson,
William Voorhis,
Robert McClellan,
John M. Mason,
Adelmour W. King,
Abm. M. Binninger,
Robert Paton.

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my24-1y

MECHANICS' FIRE INSURANCE COMPANY.—Office, 271 Broadway (Shoe and Leather Bank Building,) corner Chambers street. Capital, **$150,000.**

This Company insures against Loss and Damage by Fire, on the most favourable terms, Buildings, Merchandise, Furniture, Vessels in Port, and their Cargoes, and also against the Risks of Inland Navigation. Orders by post, or in person, will be promptly attended to.

DIRECTORS:

Daniel P. Smith,
Charles W. Copeland,
John K. Hora,
Daniel S. Darling,
James Tiebout,
Alexander Philip,
Nathan A. Rogers,
John Jay,
Freeman Hunt,
Alex. McCotter,
Edward DeGroot,
Bartlett Smith.

WM. H. DEGROOT, President.
HENRY B. DAWSON, Secretary.
PETER E. COON, Surveyor.
JAY & WHITEHEAD, Counsel. my17-6m

THE MERCHANTS' INSURANCE COMPANY, OF THE CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **$200,000.** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowel Adams,
Levi Apgar,
Joseph S. Barker,
Ebenezer Beadleston,
Samuel S. Bowman,
Joseph M. Brown,
Gordon W. Burnham,
Walter W. Concklin,
Henry A. Kerr,
Ely Hoppock,
Moses A. Hoppock,
William Hustace,
Harrison Jones,
Valentine Kirby,
D. Randolph Martin,
Cor. V. B. Ostrander,
Jeremiah Robins,
Benjamin S. Taylor,
Barrett H. VanAuken,
Ward A. Work,
Nathaniel Weed.

C. V. B. OSTRANDER, President.
GEORGE W. SAVAGE, Secretary. my3-1y

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses, over **$600,000,** after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,
Chas. Hubbard,
Caleb Reed,
Sewell Tappan,
Wm. B. Reynolds,
Marshall P. Wilder.
Thos. A. Dexter,
A. W. Thaxter, Jr.,

BENJ. F. STEVENS, Secretary.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.

EDWARD H. PARKER, M. D., 279 Fourth-avenue,
Examining Physician, New York city.
JOHN HOPPER, Attorney and Agent for New York. a5-eow6m

DRAPERS AND TAILORS.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

JAMES H. STEVENS, Merchant Tailor and Clothier, 28 Bowery. Spring Stock on hand, and Fashions decided on. a5-1y

THE LONG ISLAND DYEING ESTABLISHMENT, NO. 25 JOHN STREET.—The proprietor of this well-known Dye House informs the public that the greatest care is taken in refinishing all kinds of Goods, such as Canton Crape Shawls, Silks, Satins, and Velvet, Worsted Shawls, Merinoes, Thibet, and Cashmere. Also, Gentlemen's Garments, Table Covers, and Muslin and Lace Curtains. The colouring is done by a new process, giving a very fine appearance to the articles dyed, without injuring them. A continuance of the generous patronage of the public is respectfully solicited.
L. DUHAIN,
je7-3m No. 25 John street.

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1855.

President: RICHARD SILL, 343 Broadway.
1st Vice President: CHARLES P BURDETT, 47 Fulton street.
2d " " JOHN G. AMBLER, M.D., 31 Washington Place.
Corresponding Secretary: O. B. WILSON, 25 Beaver street.
Recording Secretary: THEO. R. MCILWAINE 43 Chambers street.
Financial Secretary: A. W. HOFFMAN, 55 Warren and 55 Murray st.
Treasurer: CHARLES G. TILL, 299 Broadway.

Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

THE WORLD AT HOME.

The Yellow Fever in Virginia.—The yellow fever has continued its ravages in Virginia, and according to some accounts it is on the increase, notwithstanding the population of the infected cities has become reduced to a fraction by the flight of the panic-stricken inhabitants. A letter from Norfolk, dated the 17th, says—"The yellow fever is on the increase here, and is disseminating itself into parts of the city hitherto untouched. Dr. Sylvester, one of our most eminent physicians, is numbered among the victims. Thousands have left town, and many others would gladly do so, but are prevented from the quarantine regulations that exist all around us." The latest telegraphic accounts, however, state that the fever had slightly abated at Norfolk, though at Portsmouth it raged with increased virulence.

The New Emigrant Depot.—The new emigrant depot at Castle Garden is still the object of contention and difficulty between the Commissioners of Emigration and the runners, backed by different parties whose pockets are interested in it, or who would otherwise be benefitted by its removal.

New Grand Canal and Steam Navigation Company.—This Company, the capital of which is $2 000 000, despatched, on Thursday last, its first steamer to the Magdalenia river, whence the canal extends ninety-two miles to the Pasa Cabello. Five other steamers will follow. These are made of iron, and are very substantially built.

Yellow Fever at Norfolk, Portsmouth, and Gosport.—A meeting of merchants has been held in this city, and a committee appointed to take measures for the immediate relief of the sufferers from yellow fever in the above localities. Extreme restrictive measures, bordering on inhumanity, have, it is affirmed, been adopted with a view to prevent its extension.

Kansas.—Great excitement was created in Atchison lately by the whipping of an abolitionist from Cincinnati, named Kelly. A public meeting had been called, at which resolutions were passed declaratory of an intention to rid the Territory of all abolitionists. A committee was appointed to warn Kelly to leave the Territory within an hour, but when the committee waited upon him he was not to be found, having fled during the night.

Ex President Fillmore in England.—The *Tribune* states—"We learn that Mr. Fillmore is having the most brilliant success in English society. His fine personal appearance and graceful and dignified manners contribute quite as much to this as his political distinction. Queen Victoria says he is the politest American she ever saw, and all manner of Dukes and Earls are inviting him to their country seats."

Dr. Beale, the Dentist.—The Judges of the Supreme Court have reversed the sentence of the Court of Oyer and Terminer on the ground of informality, but refusing a new trial, inasmuch as the record admits that the jury were "duly sworn," leave to that Court directions that the prisoner be sentenced according to law, the sentence under which he now suffers being technically illegal. No one can be condemned to imprisonment generally without directing that it be separate or solitary; it is likewise erroneous to superadd the word "hard" to the labour to be performed.

New York State Agricultural Exhibition.—The next Annual Exhibition of the State Society is to be held at Elmira, commencing on Tuesday, Oct. 2, and continuing four days. Extensive preparations are being made, and the Exhibition promises to equal or excel those of former years.

Relief for the Fever Population in Virginia.—The Board of Brokers in this city on Monday voted $500 for the relief of the sufferers from the ravages of the yellow fever. The committee of the citizens have already procured subscriptions to the amount of about $1,000, while that of the Corn Exchange have raised a sum considerably larger.

Metallic Discovery.—Bismuth has been discovered in Shelby county. The metal is very brittle and fusible, and exhibits by the blow-pipe the genuine characteristics of bismuth.

"Liable."—The word liable in the passage of the Prohibitory Liquor Law, "liable to a fine of ten dollars," has been construed in one of the courts to render it optional with a magistrate to impose any sum whatever. In one case of drunkenness merely *costs of prosecution* were paid.

New Ferry.—Brooklyn is weekly becoming more and more identified in interest with New York. The New Ferry is very nearly completed, and the steamboats of the Sound are about to touch at it both in going and returning.

Highwayman Shot.—A highwayman named Dyer was shot on Sunday night, whilst attempting, in concert with two other ruffians, to rob a Swiss pedlar named Joseph Taylor, at Hunter's Point. Taylor killed one of his assailants, having wounded the other two, one of whom is now under arrest. The coroner's jury have fully justified Taylor's conduct in the matter. The robbers are said to be old residents of the Five Points.

The Price of Fruit.—The Washington *Union* states that fruit was literally a drug in that market on Saturday. Excellent peaches went off slowly at prices ranging from 37 1-2 to 62 1-2 cents a bushel. Cantelopes sold at from two to eight cents each.

Association for the Advancement of Science.—This body met last week at Providence, Rhode Island.

THE WORLD ABROAD.

Great Britain.—The Queen was anxiously awaiting the winding up of the session, that she might prorogue Parliament in person, and be at liberty to set out on her visit to France.

The Queen will pay her annual visit to Balmoral, in the Highlands, about the middle of September, remaining until the 10th or 12th of October.

The ministerial white-bait dinner had taken place at Greenwich, the sure sign of a near termination of the session of Parliament.

In the House of Commons, on July 31st, the following vote was agreed to in Committee of Supply:—£68,131 for United States claimants under the convention of the 3d February, 1853.

The largest English line of battle ship yet built was launched on the 31st ult. at Portsmouth dockyard, and was named by Her Majesty the Queen, the Marlborough. A large number of persons assembled to witness the launch.

London was fast emptying of the fashionables, who were flying to watering places, or to Paris, in anticipation of the Queen's visit to the Emperor.

The ex-Queen of the French, family and suite, had left Claremont for Beaumaris, in Wales.

The East India Company gave a grand farewell banquet to Viscount Canning, previous to his departure for India. Lord Palmerston, and several other Cabinet Ministers, were present.

It is expected that the new Westminster Bridge will be completed before Midsummer, 1858.

The statement that the Duke of Cambridge will command the Foreign Legion is contradicted; and it is added that his grooms and stud, left at Scutari in expectation of his return to the Crimea, have been ordered home.

A new line of ocean steamers is soon to be in operation at Liverpool—mail steamers to ply between the Mersey, Vigo, Porto Rico, and Havana. They belong to a Spanish company, who have had privileges granted to them by the Spanish Government.

It is stated that the repeal of the recent newspaper stamp act is already contemplated, its working having been found entirely unsatisfactory; it is stated that the revenue of the Post Office, derived from the transmission of newspapers, has fallen off greatly since the act came into operation.

Prince Albert has suggested in a letter to the Council of the Society of Arts the propriety of their visiting the Paris Exhibition, accompanied by the Associated Institutions, now amounting to nearly 400. The Council are making arrangements to carry out the plan.

Lord John Russell has left his post in Parliament, and gone to Perthshire, having taken a shooting-box in the Highlands for the season.

Lieutenant the Hon. Edward Fitzclarence, wounded in the attack on the Redan, has died in consequence of his wound. He was a grandson of King William IV., being the youngest son of the late Earl of Munster, and had just completed his eighteenth year.

The Committee of the Privy Council on Education have passed a Minute, whereby they extend to all parts (urban as well as rural) of Great Britain, the Minute for promoting voluntary assessments towards the expense of building schools in rural districts. A supplementary estimate for £15,000 has been presented to the House of Commons to meet the increased expenditure.

William Selwyn, Esq., of Richmond, Surrey, a learned and laborious lawyer, and the well-known author of Selwyn's *Nisi Prius*, died on the 25th ult., at Tunbridge Wells, aged 81.

A man of the name of Cameron, one day lately, leaped from the highest part of the Salisbury Crags, Edinburgh. He died the same evening.

On the 9th inst., the Queen reviewed the Foreign legion at Shorncliffe, and immediately afterwards 1,000 men of the German regiment were ordered to the seat of war.

In the House of Commons, the bill for creation of £7,000,000 sterling exchequer bills had been read a third time.

France.—The Correctional Tribunal of the Seine has been engaged with the affairs of the secret society called the Masianne. There are fifty-five persons involved in this alleged plot, the object of which was the wholesale assassination of every one who had taken part in the present Government and that of Louis Philippe.

The preparations for the reception of Queen Victoria continued to engross the minds of the people of Paris.

The report was revived that General Pelissier was about to be removed; but it is probable that if such a change be contemplated, it will not take place until after the result of the grand naval and military operations now organizing at Sebastopol is known.

It is once more stated that the Empress of the French is pregnant; and the great fact has been communicated by various diplomatists to their Government.

Spain.—The affairs of Spain continue to inspire great uneasiness. The Government is in a state of great financial embarrassment, and the new Minister of Finance is so incompetent that no hopes are entertained of relief from his measures. The Spanish ecclesiastics have broken out into open rebellion against the sale of Church property, and the Bishop of Saragossa has enjoined his Clergy to resist the operation of the law. The Spanish Government has again made a solemn declaration of its determination not to sell Cuba, and the Spanish press has energetically reiterated this resolve.

Austria.—Considerable alarm has been created in Vienna, by rumours from England of the formation of an Italian Legion, and also a Polish Legion. The ostensible object is to augment the allied forces in the Crimea; but it was apprehended by the Austrian Government, that they might not improbably be designed, ultimately, for aiding in some enterprises against Italy and Poland.

Prussia.—The health of the King of Prussia is said to be failing fast. Letters from Berlin state that he is threatened with dropsy on the chest.

China.—Matters remain in the same unsatisfactory state in China. The Canton Imperial government is straining every possible nerve to carry forward its plan of ruling the country by sanguinary force, and in pursuance of this, a reward of fifty dollars per head is given to the leading men of villages for every man denounced as "a disaffected."

The War.—The accounts by the *America*, from the Crimea, were to the 29th ult. They showed that preparations for some great blow were still going on, and the rumour gains credence that an attempt will be made to force the entrance to the port. The French were within pistol shot of the Malakoff, and every attempt at a sortie was immediately repulsed. The revolt of the Bashi-Bazouks, whom Beatson had endeavoured to organize into a regular body of cavalry, is rather serious. It was reported that Beatson has been murdered by them, but the report requires confirmation. General Simpson, in his last official despatches, said, "The health of the army has greatly improved; cholera has nearly disappeared, and although more sickness appeared amongst the officers, it is not of that character to cause uneasiness. With reference to the exterior army, the Russians hold their strong position on the Mackenzie Heights, extending by Aitodor to Albat, with advancing posts by Chouli, Ogenbash, and the strong range of heights overhanging Urkusta and the valley of Baidar. It is reported that they have also a force of artillery and infantry at Alupka. The French have pushed forward the whole of their cavalry into the valley of Baidar, resting upon the Sardinian, upon the left bank of the Souhai river, and communicating with the French upon the Tchernaya, whilst the high ridge protecting Balaklava is guarded by the Turkish army."

We learn from Asia that Schamyl has advanced on Tiflis, and that consequently General Mouravieff, who was besieging Kars, had been compelled to retire. The communications between Kars and Erzeroum have been re-established, and the Sultan is sending reinforcements there.

The *John Bull* says,—"The Allies are certainly getting closer and closer to Sebastopol, and, we must hope, proportionably nearer to its capture. The interval, weary as it seems to the public at home, which is standing for ever on the tiptoe of expectation, is not lost, but filled up by such preparations as may seem to make the joint work more sure, and less costly of blood and of life. Meanwhile it is certain that the condition of the besieged is not improving. The frequent repetition of desperate sorties seems to indicate that they themselves feel their game too well nigh up. And the recent measure of the Russian General in sending for the Archbishops of Cherson and Taurida to fanaticize the garrison looks very much like the dying bound of the mortally stricken deer. Not improbably the final catastrophe may be accelerated by the impatience of the defenders of Sebastopol."

The arrival of the *Pacific* here yesterday, with an English mail to the 11th inst., has put us in possession of a week's later news; but it is not very important. As respects the war, things remained in much the same state as before. Private advices from the Crimea say that the bombardment had been resumed, but as yet we do not know with what effect. General Markham is spoken of in certain circles as likely to succeed to the command; but the statement is doubtful. Sir Colin Campbell's appointment would be more popular. Omar Pacha is appointed commander-in-chief of the Turks in Asia. Some operations, of no great moment, have been executed by the Allies in the Sea of Azoff. The Black Sea fleet is still concentrated for some great movement. A *coup de main* is confidently expected in the Baltic. Ninety ships are assembled at Nargan, and opinions on board are divided as to whether their destination be Revel or Sweaborg—most probably the latter.

The Paris correspondent of the London *Times* states that Austria has just made spontaneous advances of more friendly relations towards the Western Powers. Lord Palmerston, in Parliament, conveyed a similar meaning, but the public are slow to believe in Austrian friendship.

Association for the Spiritual Aid of English Emigrants to the United States.

We have already adverted to this excellent Association, which consists of members of the Church of England, and the object of which is to afford English emigrants relief during the first few years of their residence in this country, where such aid is rendered needful, and so conserve for them a religious bond of connection. Together with the efforts about being made by Trinity Corporation, this Association will certainly serve a high moral purpose, and do much to recommend religion in its practical character. It maintains a correspondence with all who may express a wish to emigrate, or to assist emigration, in connection with the Church; and agents are appointed in New York, Philadelphia, and other chief cities, for the purpose of furthering its object. We are happy to find that it has received the commendation of several of the Bishops in our own Church, together with a number of influential laymen. The *Colonial Church Chronicle* publishes several letters that have been received in England by members of the Association. The Bishop of Wisconsin, alluding to the scheme, writes:—

> It is attracting much attention in my neighbourhood. We have probably in Wisconsin 20,000 persons who were born in Great Britain, the vast majority of whom were baptized in the Church. Should the proposed Association be duly organized, I beg you to direct your early attention to Lisbon, in Waukesha County. There we have a plain building and a congregation of about sixty families, the heads of which were from England.

The Hon. Judge Huntington, of Hartford, Connecticut, writes:—

> It is not long since I met with a very interesting and painful case. It was a fine-looking, intelligent young man, from the neighbourhood of London, with a good common education. He was employed in a flour-mill in this neighbourhood. I knew him at once to be an Englishman, and on entering into conversation with him, he informed me that he was baptized and confirmed in the Church, giving me the name of the Bishop who confirmed him. He had then been in this country nearly a year, but had never been into a church during that time. He had occasionally been to the Methodist and Baptist meetings. He told me that his father and mother were very constant in their attendance at church with their fourteen children. He expressed regret that he had not been to church, and promised me that he would come to the services which you may remember I was engaged in establishing near my residence when you were with me. The very next week this young man was killed by being caught in the machinery of the mill.

"The indifference among emigrants from your country towards the Church," he adds, "is perhaps more apparent than real. They come here strangers—ignorant of our customs—and find *all* places of public worship called *Churches*. The first impression is that all are alike, and being under the necessity of securing a livelihood, they seek to secure that, without inquiring about religious advantages. Unconsciously, perhaps, they find themselves thrown into a neighbourhood where there is no church, and they soon become indifferent to religion, and rapidly degenerate. Your Association will come in most opportunely to obviate this great evil." The Rev. David Keene writes from Milwaukie, Wisconsin:—

> For myself, I have ever felt a lively interest in my countrymen, but this interest is increased tenfold since there is a prospect that in time we may be able to bestow upon them that care and attention which they so much need. That not a tithe of the attendants upon Church services are English, I know every clergyman in our diocese would bear me out in saying.

The following is from the Rev. Thomas Clarkson, and is dated Chicago:—

> If English Churchmen had any idea of the actual spiritual destitution of their poor emigrants scattered all over this Western country they would rouse themselves to some such work of love as your organization proposes. But by all means beg your Clergy to give the emigrating people letters of introduction or commendation to the Clergy of the cities or towns to which they intend to go. Tell them to insist on the delivery of these letters at once, so that the Clergy here may know them and take an interest in them. This is a matter of the first importance.

Bishop Southgate, at the consecration of the Fredericton Cathedral, in 1853, thus alluded to the importance of carrying into practical operation the principles on which this Association is virtually based:—

> There is needed immediately a system of correspondence and combined action which will have to do with the temporal and eternal interests of men. As one subject which imperatively demands our attention, I will allude to the condition of members of the Church of England who come from the old country, and from the provinces, into the United States. I will illustrate by my own experience, premising only that I see no reason to suppose that Boston, the city in which I reside, exhibits a more melancholy picture than other large cities in the Union.

He added, by way of illustration, that in a single section of Boston, embracing not more than a tenth part of the city, he had found one hundred and seven families, members of the Church, the parents in many instances alienated in their affections towards it, the children unbaptized and untaught; the whole five hundred souls destitute of any pastoral care. He stated that the vast majority of the poor of Boston are of the Church of England, and submitted as a proof of the character of the Association between the two branches of the Church necessary to be organized, that the applicant for aid has seldom proof of his former connection with a parish; that is to say, he comes without credentials, and if failing to find work, falls into deeper poverty. It is evident that the pastoral oversight which this Association provides for would be of immense benefit, as well in the preservance from religious indifferentism, as in the saving from temporal distress. It is to be hoped that the Association will receive that full support which its proposed action merits.

For The Churchman.

THE LITTLE MAIDEN'S PRAYER.

She knelt her down so meekly,
Believing none were nigh,
Clasped her little hands so sweetly,
And then with upturned eye,

Said, "Father! please to bless me
Through all the long, long day,
And keep me all so safely
Till I come again to pray."

She simply asked forgiveness
For evil she had done,
Then said, "Now I'm forgiven,
Through Christ, God's own dear Son."

She prayed for loved ones near her,
For friends both far and wide,
Said, "I want Thee, God, to bless them,
And all the world beside."

Then looking, O, so trustfully,
She bowed her little head,
To say what Jesus taught us,
And ask for daily bread.

Did we with half the confidence
Our daily wants make known,
God would bestow His blessing,
And us as children own.

Branford, Conn. E. G.

Church Schools.—It is not enough, though it is a great deal, that we have Church schools among "the masses." There are those who, from their more exalted position in society, must exert an influence, in after life, even over "the masses," who need to be educated upon Church principles, quite as much, or perhaps more than they. Those especially who are hereafter to be the mothers of American gentlemen, who are to form the character of the higher and more influential spirits of the next generation, how all-important is it not that *they* should be rightly educated: not taught literary, artistic, or personal accomplishments merely, but be made proficient in that "one thing needful" which constitutes in their hearts and minds that good part which shall not be taken away from them. It is one thing to have a school kept by Church people: it is quite another thing to have a Church school. And if we would take care that our sons and daughters are duly educated and trained in Church principles, we must depend not on the former, but only the latter. There will be no security in any other dependence. Under these impressions, we have very great satisfaction in directing the attention of parents and others to the circular of Murray Hall, in our advertising columns. It is a Boarding and Day School for young ladies, under the immediate personal superintendence of a learned and earnest-minded, and in all respects, a most exemplary clergyman of our Church, who possesses, we understand, with many literary attainments, much aptitude for directing the education of youth, and who makes it his chief care that the pupils are trained up to be Christian gentlewomen, in the highest and best sense of the word. The Provisional Bishop is the visitor to the establishment; and altogether it gives assurance of efficiency, as to instruction, and of all that is wholesome and good in moral and religious influence, of no ordinary kind.

TRINITY CHAPEL.

To the Editor of the Churchman:

Sir:—Will you allow me sufficient space in one of your columns to notice, briefly, the remarks of your contributor, signed "Free Seats," in the *Churchman* of August 16th. My apology is, that I fear they may, however undesignedly on his part, give many of your readers an erroneous impression of the reception which strangers generally meet with on attending the Services in Trinity Chapel.

Your correspondent states that the individual who (justly, probably) incurred his censure, "closed the door" of the pew before kneeling, overlooking the fact that the slips are finished without doors.

Without attempting to defend the system of renting pews, I would merely observe, that I have never once seen strangers turned out of pews by the owners; although I have known the sexton to request them to yield their places to the rightful occupants, (and those who have any acquaintance with Mr. Dugan will not doubt that it was done kindly and courteously.) always providing them immediately with another seat. And I have constantly seen the sexton, after the Service has so far progressed that the congregation are supposed to be assembled, call upon those who have vacant room in their pews to extend their hospitality to strangers; and never in a single instance have I felt myself, or witnessed in others, any want of alacrity in complying with the demand, however plainly apparelled the person might be. Permit me, Mr. Editor, to express the opinion that if the young man, for whom your correspondent felt so much sympathy, were a good Churchman, he would have displayed a greater regard for letting "things be done decently and in order." In the event of the free benches being occupied, which is rarely the case at the commencement of the Service, he would, on applying to the sexton, have been accommodated with a seat, where he might have joined in our beautiful Liturgy without fear of molestation.

A Lady.

OBITUARY NOTICES.

Judge Isaac J. Bronson.—The death of this gentleman occurred a few days since, at Pilatka, Florida. He was Judge of the United States District Court for Northern Florida. His disease was pulmonary consumption. Judge Bronson was a native of New York, and began his career at Watertown, Jefferson County, where he was for several years an eminent member of the bar. He was a thorough Jackson and Van Buren Democrat, and in 1836 was elected a member of the Twenty-Fifth Congress, and served two years in a very quiet manner, with general approbation, one of his earliest votes being against the infamous resolution to kick under the table all petitions asking for the abolition of Slavery in the District of Columbia. In 1838 he was again a candidate for Congress, but was defeated by Thomas C. Chittenden, who had 680 majority in a county usually good for as much the other way. Shortly after this defeat, he was appointed by the President to the office of U. S. Judge for the Territory of Florida, and when that Territory became a State, he was continued as a regular District Judge. This office he filled with probity and ability. In his domestic relations, Judge Bronson was universally esteemed as a warm-hearted and affectionate husband, father, and friend. He was a member of the Church, and was about 47 years old at the time of his death.

The Hon. Abbott Lawrence.—The Boston papers of Saturday announced the death of Abbott Lawrence, the distinguished merchant and statesman, which took place at his residence, Park street, in that city, on that day at eleven o'clock A. M. Mr. Lawrence had long been suffering from a chronic disease of the stomach, which baffled the skill of his physicians. Abbott Lawrence was born in Groton, Massachusetts, on the sixteenth of December, 1792. He was the third of five sons. His father was a poor farmer, and was unable to give his children anything more than a winter attendance at the town school. The elder brother, Mr. Andrew Lawrence, left home early in life; and his father, by mortgaging his farm, raised one thousand dollars, which was invested in a stock of dry goods for Amos, who established himself in Cornhill, doing a safe business in a small way. Abbott left Groton when he was sixteen, and served behind his brother's counter during five years. When he attained his majority, himself and his brother William were taken in partnership with Amos—thus forming the foundation of the famous house of A. & A. Lawrence & Co. The brothers soon became wholesale dealers, and then importers, and Mr. Abbott Lawrence made several voyages abroad; and these adventures always turned out well for the house. In 1819 he married Katharine, the eldest daughter of Timothy Bigelow, a distinguished lawyer and politician of Massachusetts. Five sons and daughters were the issue of this marriage, one of whom, Mr. Timothy B. Lawrence, is now attached to the United States Legation at London. Mr. Abbott Lawrence early identified himself with the Whig party. His first public office was that of a Common Councilman of Boston, to which he was elected in 1830. In 1834 he was elected to Congress, and was a member of the Committee of Ways and Means. He did not often engage in debate. In 1848, Mr. Lawrence was a prominent candidate for the office of Vice-President. Mr. Lawrence received, on the first ballot, only six votes less than Mr. Fillmore. The latter gentleman received 115 votes, Mr. Lawrence 109. The matter was then compromised, and it was settled that Mr. Fillmore should have the nomination for Vice-President, and Mr. Lawrence should have a seat in the Cabinet, or a first-class mission. President Taylor redeemed this pledge, and Mr. Lawrence was appointed Minister to England. He sailed for London in the autumn of 1849, and remained in the discharge of his diplomatic duties until 1852. He was an exceedingly popular Minister, his wealth and liberality allowing him to vie with the proudest in the splendour of his entertainments. Mr. Lawrence's public and private charities were numerous. He endowed a scientific school at Harvard University with $10,000. He established the Lawrence prizes to be contended for by the *eleves* of the English High and Latin Schools in Boston. His purse, as we have heard, was ever open to the poor and unfortunate. He was truly a good, if not a great man. He was taxed in Boston for one million, but his property will probably exceed double that sum.

CLERICAL CHANGES.

Rev. Edmund Embury having removed from Maspeth, L. I., requests that his letters and papers may be directed to 157 South Ninth street, Brooklyn, E. D.

NOTICES.

The Sixth Annual Commencement of Burlington College will be celebrated in the College buildings, if it please God, on St. Michael's and All Angels' Day, Saturday, September 29th, at 9 A. M. The Services in the Parish Church, with the Holy Communion, will begin at 12. The Alms at the Offertory will be devoted to the purchase of additional books for the students of Theology at the College.

Graduates of the Class of '52 desiring the Master's degree will notify the President at once, that their diplomas and their hoods may be in readiness. The Master's Oration has been assigned to Walter A. Mitchell, A.B., Candidate for Holy Orders, and a Master's Poem to C. Willing Littell, A.B. au23-tf

The Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Tuesday, the 25th of September, at 5 o'clock P. M. Business of importance will be brought before the meeting.

J. W. Diller, Secretary.

Brooklyn, August 17, 1855. au23-5t

Christ Church, Eighteenth street, near Fifth Avenue.—This Church will be re-opened on the first Sunday in September, when the Rev. Mr. Wiley will enter upon his duties as Rector of the Parish. au23-2t

A Special Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Tuesday, the 25th day of September next, at 7 o'clock P. M. The object of said meeting is to act upon the following nominations for a Professor of Pastoral Theology and Pulpit Eloquence, made at the meeting of the Board on the 27th and 28th of June, 1855:

The Rev. Richard S. Mason, D.D.,	nominated by the Rt. Rev. the Bishop of North Carolina.	
The Rev Jesse A. Spencer, D.D.,	nominated by	Rev. Dr. Price.
The Rev. William Creighton, D.D.,	"	Rev. Dr. Sherwood.
The Rev. William E Eigenbrodt,	"	Rev. Dr. Creighton.
The Rev. Samuel Fuller, D D.,	"	Rev. Dr. Edson.
The Rev. Samuel Buel,	"	Rev. Mr. Watson.
The Rev. Francis Vinton, D.D.,	"	Rev. Mr. Finch.
The Rev. Wm. Bacon Stevens, D.D.,	"	Rev. Dr. Anthon.
The Rev. George E. Hare, D.D.,	"	Rev. Dr. A. H. Vinton.
The Rev. John L. Watson, D D.,	"	Rev. Mr. Stubbs.
The Rev. Jacob L. Clark, D.D.,	"	Mr. Floyd Smith.
The Rev. Robert B. VanKleeck, D.D.,	"	Rev. Mr. Buchanan.
The Rev. Gurdon S. Coit, D D.,	"	Rev. Dr. Mead.
The Rev. Clement M. Butler, D.D.,	"	Rev. Mr. Ridgely.
The Rev. Wm. H. Odenheimer,	"	Rev. Mr. Deshon.
The Rev. David Hillhouse Buel,	"	Rev. Mr. Nelson.
The Rev. Caleb S. Henry, D.D.,	"	Rev. Dr. Brown.

Edward N. Mead,
Secretary of the Board of Trustees.

New York, July 24th, 1855. au9-tf

St. Paul's Episcopal Free Church, incorporated 1848, corner of Union Avenue, Twelfth street, and South Second street, East Brooklyn, formerly Williamsburgh. Rev. Edmund Embury, Rector. **Morning Service at half-past ten. Afternoon Service at half-past three.** Seats free. au16-tf

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. For particulars, see advertisement. jy26-tf

ACKNOWLEDGMENTS.

Grace Free Church, Brooklyn, (late Williamsburgh.)

It gives me great pleasure and encouragement to acknowledge the receipt, from my excellent friends, of the following sums, to aid in the erection of the above named Church for the accommodation of a numerous population of poor:

From Robert B. Minturn, $100; Mrs. Capt C. L. Spencer, $100; Mr Wm. C. Dunn, $50; collection in Trinity Church, New Rochelle, $37.31; P. M. Van Wyck, $ 0; Geo. W. Titus, $10; E. H. McIlvaine, $5; D. L. C., $5; E. Harrison, $5; A. B. Haven, $5; and through S. & S, from Mrs. E. Watts Laight, $50; B P., $5; and W. G. P., $2. Further subscriptions earnestly solicited, and may be left with Messrs. Stanford & Swords, 637 Broadway, New York.

Alvah Guion, Missionary and Agent.

Protestant Episcopal Society for Promoting Religion and Learning.

The Treasurer respectfully acknowledges the receipt of the following contributions in aid of the Education Fund, viz.:

From St. Michael's Church, New York, Rev. Wm. Richmond, $11 88; St. Thomas', Ravenswood, L. I., Rev. J. M. Waite, $8; Christ, Tarrytown, Rev. Dr. Creighton, $33.32; St. John's, Cohoes, Rev. T Babcock, $1; St. Paul's Troy, Rev. T. W. Coit, $35.13; Grace, Cherry Valley, Rev. G H Nicholl, $2; St. Luke's, Brooklyn, Rev. J W. Diller, $6.19; St. Polycarp's, Canajoharie, Rev. J. W. McIlvaine, $2; Messiah, Greenbush, Rev. R. Lowery, $3. Total, $102.52.

James F. DePeyster, Treasurer,
Bank for Savings, 107 Chambers street, or No. 915 Broadway.

New York, August 21, 1855

New York Bible and Common Prayer Book Society.

St. Mary's in the Highlands, Rev. Robert Shaw, $5.65; St John's, Delhi, Rev. William Walsh, $5; St. John's Parish, Waterbury, Conn., Rev. Jacob L. Clarke, D D, $25; St. Mark's, Williamsburgh, Rev. S. M. Haskins, $12.81 Total, $48.46.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

Protestant Episcopal Tract Society.

St. John's Church, Delhi, Rev William Walsh, $5 50; Zion Church, Sandy Hill, $2.24, St. James', Fort Edward, $2.54, Rev. Samuel B. Bostwick, $4.78; Mrs. Amelia A. Merrick, a subscriber, $1. Total, $11.28.

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